

ROBERT SULLIVAN EXECUTED

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# GayCommunity News

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Lee Corinne

## Sex and Disability





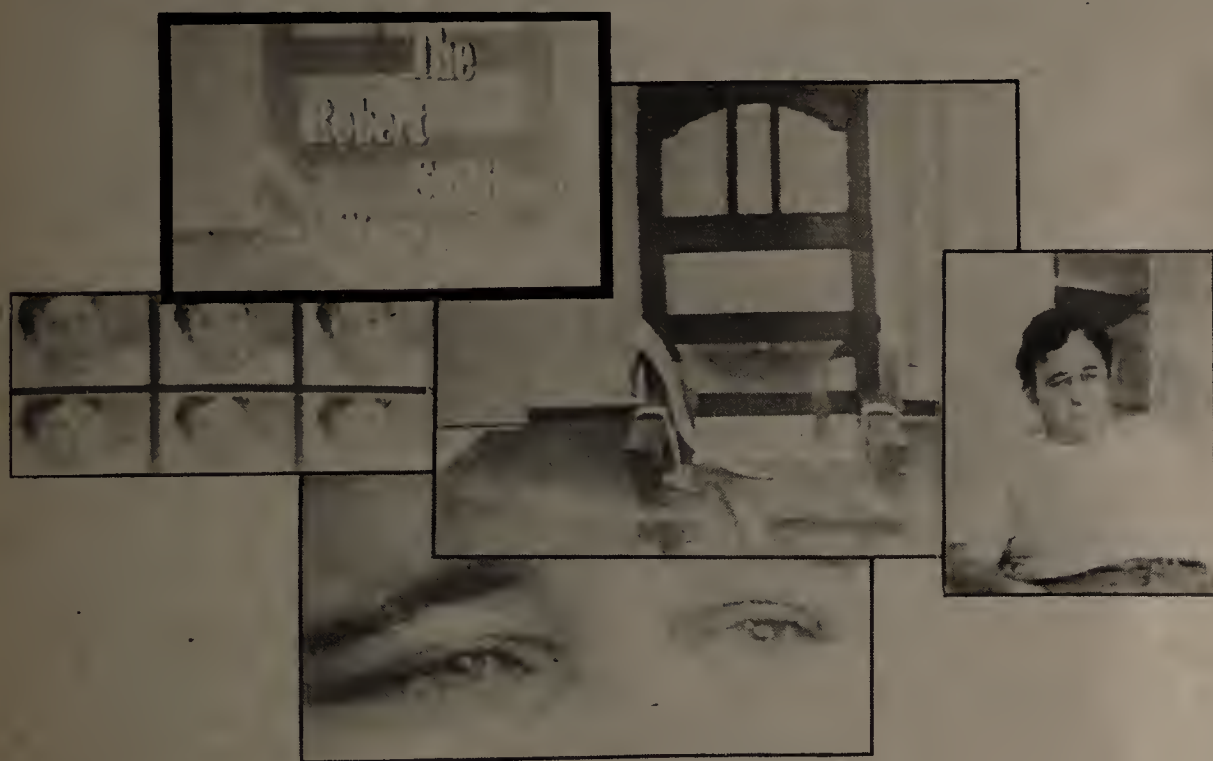
# GayCommunityNews

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*Appeals Exhausted, Pleas Ignored*

## Gay Prisoner Executed in Florida



By John Kyper

STARKE, FL - Gay prisoner Robert Sullivan died on the electric chair of the Florida State Prison here, shortly after 10:00 a.m. on Wednesday November 30. His execution came ten years to the month after he had first been sentenced to death for a murder he insisted he had not committed. It was preceded by a week of controversy marked by an unprecedented lawsuit filed by the state's Roman Catholic bishops against his death warrant, and culminating in an appeal for his life supported by Pope John Paul II.

Governor Robert Graham had signed the death warrant on November 8, initially setting the execution for Nov. 29 (see GCN Vol. 11, No. 19). Sullivan's attorneys then attempted to convince a court to grant him a stay of execution that could remain in effect past the warrant's expiration at noon on the 30th. They sought to prove that he merited a retrial on the basis of legal issues supporting his contention that he had not received a fair trial in 1973.

The Florida Supreme Court, as expected, swiftly rejected his appeal on Monday November 21. But Judge Jose Gonzalez of the Federal District Court in Jacksonville, who had granted Sullivan a stay in June, 1979, cut short oral arguments after two hours and denied a stay on Nov. 23, the day before Thanksgiving. In a brief ruling he denied that the defense had raised any new issues that had not been adjudicated before.

Sullivan's attorneys and supporters have argued that police had forced a confession from him, which he later repudiated, and that his court-appointed public defender, Denis Dean, had failed to contact four potential alibi witnesses who, he alleged, could have placed in a gay bar 40 miles away from the scene of the crime. The defense effort also obtained affidavits from four other prisoners who reported that codefendant Reid McLaughlin had boasted to them of falsely naming Sullivan as the mastermind and gunman in the robbery, kidnapping and murder of an Everglades motel manager.

"They rejected most of Bob's appeals, based upon things that we thought had merit," Sullivan Legal Defense Fund coordinator Ralph Jacobs told GCN. "I was really surprised that we didn't get a stay from Judge Gonzalez. I'm sure it really hit Bob, too. It was hard to bear."

Florida Attorney General Jim Smith had promised to go to court to quash any stay of execution. This proved not to be necessary. A temporary stay issued by the Eleventh U.S. Circuit Court of Appeals in Atlanta on the eve of the scheduled electrocution was lifted a day later, after a polling of its twelve judges upheld the decision of a three-judge panel of that Circuit to deny a reprieve. The United States Supreme Court then quickly rejected his appeal.

Sullivan's unusual background for a death row inmate — a Northerner, a Catholic, well-educated and the adopted son of a Boston surgeon — made him ideal quarry in a Southern state often accused of having executed disproportionate numbers of poor, uneducated

blacks. In a statement taped shortly before his death, he accused Florida officials of using him as a "sacrificial lamb not for what I am accused, but instead because I am the antithesis of the type of person who has traditionally been the victim of capital punishment, particularly in the South."

Also unusual was his articulateness, which he displayed throughout his long struggle to avoid execution. Joining him in his dying plea to end "this monster we call capital punishment" was the Catholic Church. In April the Florida bishops had met with Governor Graham to urge clemency, after a priest had allegedly reported taking confession from a Boston man who had said the could substantiate Sullivan's alibi of the night of the murder — but was afraid of revealing his homosexuality to his family by coming forward with this testimony.

As a result of this revelation, many were hopeful that the execution could be prevented, according to Virginia Snyder, a special investigator working for the Defense Fund. This potential alibi witness, attorney Thomas Murphy of Boston and Florida, had consistently

refused to talk when contacted, even closing the door in Snyder's face. But in May he likewise refused to talk to investigators from the Governor's office.

The Florida bishops were so angered by Graham's decision to sign his death warrant that they sued for a stay of execution. On the day before Sullivan was due to die Archbishop Edward McCarthy of Miami, acting with the authorization of Pope John Paul II, telephoned the Governor with a plea for mercy. A spokesman for Graham said that he would ignore the appeal.

In seeking a stay, attorneys raised several legal issues, including the charge that those convicted of killing a white victim like the motel manager are more commonly sentenced to die than those convicted of killing a black victim. Also rejected were last-minute lawsuits filed by the Florida Clearinghouse for Criminal Justice alleging that the electric chair constituted "cruel and unusual punishment" in light of the recently-developed procedure of death by injection, which is painless.

Florida's death row holds 209

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## Cincinnati Gay Group Scores Election Success

By Shane Que Hee

CINCINNATI — Stonewall Cincinnati, this city's only full-time gay political action group, scored historic successes in the recent councilmanic elections on November 8. Of the nine candidates elected, two received strong support from Stonewall, both in the form of endorsements, and work on their campaigns.

Guy Guckenberger (Republican) who twice declared his support for gay civil rights in separate newspaper interviews, and Marian Spencer (Charterite) who claimed Stonewall Cincinnati's endorsement on three separate election flyers gained seats on the council. Spencer, who also toured the city's gay bars, is the first black woman ever elected to the council and one of only a few candidates elected in first attempts. Sam Britton (Democrat), who is also black, placed a respectable thirteenth in the 23-candidate field, but failed to gain a seat. Britton had also toured the bars and listed the Stonewall endorsement on election literature.

In addition, Stonewall Cincinnati contributed to successful campaigns to defeat three separate questions: Issue 1, raising the drinking age to 21; Issue 2, requiring a 60 percent vote to pass revenue raising bills in Ohio; and Issue 3, the repeal of Governor Richard Celeste's tax reforms.

The campaign was marred by an aborted attempt to denigrate the Stonewall endorsements. This was defused by the tripartisan nature of the endorsements. If Republican Ken Blackwell criticized the gay endorsements too sharply, his criticism may have hurt fellow Republican Guckenberger. But, in

Blackwell's view, as well as Hamilton County Republican Party officials, the original Stonewall candidate's questionnaire should have been consigned to the "garbage can where it rightfully belonged." By returning the questionnaire, though, Guckenberger lent credibility to the Stonewall endorsement.

In an August 18 newspaper article, Guckenberger said, "I happen to believe that gays are entitled to the same rights in employment, housing and government as everybody else." His Republic colleague Blackwell said that "the homosexual lifestyle is inherently antithetic to the perpetuation of our society... and homosexuality is a matter of human behavior, not of human condition."

Marian Spencer said in public meetings that she was in favor of human rights for all people, and reiterated this statement on TV on Nov. 6 when asked directly if she supported gay civil rights. She had the previous night completed her comprehensive four-hour bar tour.

Brewster Rhoads, Spencer's campaign manager, attributed Spencer's success to a "rainbow" coalition of constituencies that had seldom worked together so effectively. Included in the coalition were blacks, labor, women, teachers, religious people, gay rights activists, and Over-the-Rhine neighborhood leaders. Spencer pledged "to be a voice" speaking out for women's issues, lowered utility costs, more jobs, social and human services and day care. Before this campaign, such issues had not been mentioned by a candidate.

*Legal Sexual Minutiae*

## Massachusetts Court Rules on Age of Consent

By Larry Goldsmith

BOSTON — The Massachusetts Supreme Judicial Court (SJC) ruled on November 22 that state law concerning "indecent assault and battery on a child under 14" does not establish a legal age of consent. According to the court, the law does not prohibit "sexual touching, short of [oral, anal or vaginal] intercourse or attempted intercourse," with a child under 14, provided that the child consents to the "touching." And, the court noted, in cases of alleged "indecent assault and battery," the burden rests on the prosecution to prove that no consent was given.

The SJC's opinion represents a highly technical interpretation of one among the complex myriad of laws restricting sex in the Commonwealth. The statute in question pertains to "indecent assault and battery," a charge most often

used against adult gay men who are lured into groping an undercover police officer. But because the law makes separate mention of indecent assault and battery "on a child under 14," past interpretation has regarded 14 years as an "age of consent," that is, an age under which a person is legally incapable of giving consent. That means that in any "sexual touching" of a child under 14, the court automatically assumed that no consent could be given and that the "touching" constituted "indecent assault and battery."

The new opinion was issued upon the appeal of an adult male schoolteacher who was arrested after police observed him kissing and embracing a 13-year-old girl. The girl, who had been a student of the man, testified in court not only that she consented to the activity, but that she had in fact initiated it.

The justices declared that the statute does not establish an age of consent, and declared that in future prosecutions of persons charged with "indecent assault and battery" the state will have to prove that the alleged victim did not consent to the act. Such proof will be necessary regardless of the ages of the people involved.

However, related statutes remain unaffected by the opinion. Two such statutes prohibit "unnatural and lascivious acts with a child under 16" and "lewd and lascivious behavior." Like the "indecent assault and battery" statute, neither of these laws specifies a clearly-defined behavior, activity or sexual act. Gay attorney John Ward told GCN that because the statutes are so vague, they are almost interchangeable and can be "capriciously enforced."

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# News Notes

## quote of the week

"...I also wanted to put a lot of resources into really good public education....You know — 30-second spots like the Mormons do. I wanted to begin changing the view of lesbians and gays in this country. I wanted people to see lesbians and gays in all kinds of situations....At the same time that we were looking legislatively I wanted this two-layer thing to go on, because it seems to me such a perfect chance to hit at the basic bigotry in people...the fear of what's different. The insistence that everybody be alike."

—Sonia Johnson, Citizen's Party candidate for president and recently an unsuccessful candidate for president of the National Organization for Women, explaining plans to combat homophobia had she gained the presidency of NOW.

## peace camp documentary

CAMBRIDGE, MA — The Seneca Women's Peace Encampment is the subject of a half-hour television documentary now being shown on PBS stations around the country as part of the series "Cambridge Forum Presents: The New Arms Race."

The Seneca documentary, entitled "Stronger Than Before," was assembled from 80 reels of videotape filmed this summer at the peace camp and related demonstrations. It includes scenes of the camp itself; segments on the huge August 1 demonstration and march; and a chilling episode filmed during the near-riot standoff between women peace marchers and local counter-demonstrators in the nearby town of Waterloo, N.Y.

"Stronger Than Before" was filmed by the Women's Video Collective, a Boston-area group formed in the spring of 1983 to promote social change through the media. Their key project for 1983 was to document the Seneca encampment.

The Cambridge Forum has provided a previous series on nuclear weapons on PBS stations, entitled "The Threat of Nuclear War." The current series consists of eight programs made by independent producers from around the country. In addition to the Seneca program, other topics included the June 12, 1982 massive peace march on the United Nations, and the attitudes of children about nuclear weapons.

Many PBS stations have already agreed to carry the series—it will begin on KQEC in San Francisco on December 16, and WGBX (Channel 44) in Boston on December 12. The Seneca episode will be shown last in the series. Channel 44 (Boston) will air it on December 22 at 8:30 pm.

Viewers may contact their local PBS affiliate to find out when the series is running or to request it. Further information may be obtained from Jim Vetter, TV Dept., The Cambridge Forum, 3 Church St., Cambridge, MA 02138, phone (617) 495-2727.

## chicago aids office established

CHICAGO — The research director of a gay-oriented health clinic here has been appointed head of the newly-formed Office of AIDS Activities, according to *GayLife*. Dr. David Ostrow of the Howard Brown Memorial Clinic will coordinate the city's response to the AIDS crisis. The Office of AIDS Activities, under Ostrow, will work with the Chicago AIDS Task Force to survey AIDS cases in the city, establish procedures for diagnosis and interact with hospitals and physicians treating AIDS patients.

## our modern legal system

WORCESTER — A woman arrested in 1980 and charged with adultery has been ordered to pay \$50 in court costs after a district court judge here found sufficient facts to assure a guilty finding.

Worcester police arrested Judith Stowell and Jose Monteiro on October 13, 1980 after observing Stowell signal to Monteiro as the latter drove by in a van. Monteiro stopped, Stowell got into the van and police followed the two to a secluded, wooded area. The officers later approached the van, looked into a rear window and saw the two having sex.

Stowell and Monteiro, who were married but not to each other, were arrested and charged under a 287-year-old Massachusetts law prohibiting adultery. Monteiro chose to pay the \$50 fine, but Stowell demanded a jury trial to contest the constitutionality of the adultery law. The case was then referred to the Massachusetts Supreme Judicial Court, which ruled on May 13 of this year that "there is no fundamental personal privacy right implicit in the concept of ordered liberty barring the prosecution of consenting adults committing adultery in private." (see *GCN*, Vol. 10, No. 44). To support its argument, the court noted that in 1916 the U.S. Supreme Court had ruled that "adultery is an offense against the marriage relation and belongs to the class of subjects which each state controls in its own way."

## cia challenged on security clearances

LOS ANGELES — An aerospace engineer who worked for a major defense contractor for 15 years is suing the CIA, claiming that his security clearance was recently revoked because he is gay, according to the *Washington Post*.

John William Green, 51, has filed suit in U.S. District Court to force the CIA to restore his security clearance enabling him to continue to work at TRW, Inc. In the past, Green has received five different security clearances and held one of the highest issued by the federal government.

Green claims he has lived openly as a gay man since he was 21 years old and has never made a secret of his sexual preference at TRW. But since neither the CIA nor TRW ever asked if he was gay, Green didn't volunteer the information. His attorney calls his security record "spotless."

It was during a security check of Green's lover, also a TRW employee, that the CIA discovered that Green is gay. But, Green maintains that since he is not hiding his sexual preference, he is not vulnerable to blackmail or coercion.

Some observers believe that Green's case could prove to be a landmark in case law because most conflicts concerning homosexuals' security clearances have been resolved administratively. Green has said he will pursue his case to the Supreme Court if necessary and has expressed confidence that he will prevail over the CIA.

## new attorney for eyler

CHICAGO — Kenneth Ditkowsky, the attorney for Larry Eyer, a gay man accused of one murder and suspected by police in as many as 18 others in Illinois and Indiana, has withdrawn from the case, according to *GayLife*. Criminal attorney David Schippers will replace Ditkowsky, who is primarily a civil attorney.

Ditkowsky said, "Dave is one of the finest criminal attorneys in the country. We absolutely feel that Larry is innocent and he deserves the best [representation] that can be had."

Eyer's supporters believe he is being unjustly accused and implicated in a series of murders of young gay men in the two-state area which have taken place over the past two years (see *GCN*, vol. 11 no. 19).

## call for papers

NEW YORK — The National Gay Health Education Foundation has issued a call for papers to be given at the First International Lesbian/Gay Health Conference, "Toward Diversity," July 16-19, 1984.

Proposals for papers, panels or workshops may relate to such areas as: gay male health care; gerontology; holistic health; substance abuse; mental health; lesbian/gay families; physically challenged lesbians and gay men. A one-page narrative abstract and/or topic outline should be submitted by Dec. 15, 1983. Notification of acceptance will be mailed by Jan. 20, 1984.

Mail submissions to: International Lesbian/Gay Health Conference, NGHEF, Suite 1305, 80 Eighth Ave., NY, NY 10011.

## medical schools refuse gay scholarship

CHAPEL HILL, NC — The University of North Carolina (UNC) at Chapel Hill has thus far refused the offer of a Florida psychiatrist to establish a \$500 scholarship for a medical student "who has already openly and publicly made manifest a same gender affinity preference," according to the newsletter of the Carolina Gay Association.

Dr. Robert Ragland first offered the scholarship to Duke University in December 1982, but was turned down after "cordial" correspondence. Ragland then made the offer to the dean of UNC medical school on Feb. 28, 1983. After some more correspondence and discussion, Ragland opened the scholarship to include women; originally he had stipulated the recipient must be a male student.

Then, the school refused the offer on the grounds that it did not wish to seek information regarding the sexual preference of its students so that a pool of qualified applicants could be identified.

Ragland wrote a letter to the school detailing the history of his offer and explained that the offer was made to students who were already publicly identified as gay and, so, no inquiries regarding preference were necessary. The school has not yet responded to Ragland's latest letter.

## passionate baptists

PASADENA, Maryland — A lesbian and gay caucus of the Southern Baptist church has been formed and seeks members. Called the Passionists — Southern Baptists United for Lesbian/Gay Concerns, the group can be contacted at P.O. Box 346, Pasadena, Maryland 21122. All inquiries will be kept confidential.

## call your senator!

WASHINGTON, DC — The Gay Rights National Lobby urges gay men and lesbians to contact their U.S. Senator during the winter recess to lobby against the confirmation of J. Harvie Wilkinson, III to the U.S. Court of Appeals, Fourth District.

In a press release issued by GRNL, Wilkinson was identified as a former Virginia law professor and a former editorial page editor for the *Virginia Pilot*. Wilkinson has been an outspoken opponent of gay and lesbian civil rights. His appointment is opposed by women's groups and black groups, as well as gay and lesbian organizations in the Washington, D.C. area, including the Virginia Gay Alliance.

GRNL cites the following reasons for opposition to Wilkinson's appointment: lack of judicial temperament, a demonstrated anti-gay bias in *Virginia Pilot* editorials; and a lack of experience since he has never had a judgeship.

Wilkinson was nominated by Ronald Reagan and his appointment will be considered by the Senate after it reconvenes in January, 1984.

## no federal charges against white

SAN FRANCISCO — The U.S. Justice Department announced on Nov. 21 that it will not charge the convicted killer of gay Supervisor Harvey Milk and Mayor George Moscone with a federal violation of his victims' civil rights. The Justice Department made the announcement just one week before the fifth anniversary of the killings of Milk and Moscone by San Francisco Supervisor Dan White, a former policeman. White killed Milk and Moscone allegedly because he was embittered over Moscone's refusal to reinstate him to the board of supervisors after he had resigned. Milk was White's nemesis on the board.

Stephen S. Trott, an assistant U.S. attorney, was quoted as saying that the evidence to support federal charges against White is "manifestly insufficient."

Support for the federal charges against White had come from the San Francisco gay community, as well as California politicians, including Gov. George Deukmejian, Mayor Diane Feinstein, and Reps. Barbara Boxer and Sala Burton. Rep. Burton issued a statement which read, in part, "I join with the people of San Francisco in deploring the fact that the murder of two beloved public officials will go so lightly punished, with a sentence which in no way fits the nature of the crimes committed."

White is scheduled to be released from Soledad prison on Jan. 6, having served two thirds of a seven year, eight month sentence for voluntary manslaughter.

## milk memorial march

SAN FRANCISCO — At least 5000 people marched peacefully in a candlelight march on Nov. 27 commemorating the fifth anniversary of the assassination of gay city Supervisor Harvey Milk and Mayor George Moscone. The marchers walked the traditional route from Castro and Market Streets to City Hall where they heard speeches by Milk's former lover Scott Smith, activist Clive Jones, Santa Cruz Mayor John Laird, and Lupita Kashiwaha, sister of Benigno Aquino.

There had been much speculation in the media as to whether or not the march would turn violent in reaction to the Justice Department's Nov. 21 announcement of its decision not to prosecute Dan White under federal civil rights laws. The announcement of White's seven year, eight month prison sentence touched off rioting in 1979, but there was no violence in this march.

Smith told the crowd, "Our power is in our numbers. Time is on our side. The work they left behind is now up to us."

Kashiwaha, whose brother was an opposition leader in the Philippines and was assassinated last summer, marched with a contingent of over 100 Filipinos. She told the marchers, "We are here to join hands and to join in the grief of assassination."

## air force witchhunt

WASHINGTON, DC — The Air Force has launched a major investigation of enlisted men in this area, with at least 45 men being questioned about homosexuality in early November, according to the Gay Rights National Lobby (GRNL).

GRNL has received reports of some men being asked to identify other gay men and lesbians in the Air Force in exchange for better treatment for themselves. One man said that his room had been searched and personal items were confiscated.

The Gay Activists Alliance is planning a demonstration to protest the Air Force witchhunt on Saturday, Dec. 3.



## AIDS, Blood and Homophobia

# Blood Donor Drive Unsettling to Providence

By Christine Guilfoyle

PROVIDENCE, R.I. — The attempt by a mixed lesbian and gay Rhode Island group to sponsor a blood drive has triggered some discussion and public education regarding lesbians and gay men and AIDS.

The Rhode Island Alliance for Lesbian and Gay Civil Rights organized the blood drive because, according to member Diane Cook, they thought it would be an intrinsically good project and also would result in "good press for gay people."

Cook told *GCN* that the initial

planning began with the Rhode Island Blood Center, a non-profit, shared service organization established by 13 Rhode Island hospitals. The Blood Center is not affiliated with the Red Cross.

Cook said that planning in the initial stages went smoothly, but as the planning progressed, a Blood Center employee contacted Cook to determine what kind of publicity the Alliance was doing and to ask if they could omit the Alliance's name in the publicity.

As a result of the request, Cook and Marilyn Hines of the Alliance

met with the Blood Center's medical director, Ronald Yankee, M.D., and its publicity director, Charles Mosher.

According to Cook, it was "ultimately decided that our group's name would appear at the top of [the publicity] fliers and that we would be sure to emphasize the deferral criteria."

The deferral criteria concerning AIDS high risk groups include individuals who are "sexually active homosexual or bisexual males with multiple partners" or individuals who are or were "the sexual partner of an individual at increased risk of AIDS."

When donating blood, all potential donors are asked to read a card which explains what AIDS is and describes some of its symptoms. It also presents five categories, noting that people who fall within these categories should refrain from donating. This is followed by a private interview where people can be screened for various reasons, including high risk of AIDS. Potential donors are not, according to Yankee, asked anything about their sexual orientation.

Yankee acknowledged that the

Blood Center had indeed asked the Alliance to remove the terms "lesbian and gay" from its title. "When Diane originally came in, I suggested that maybe [they] should not use the word gay, but maybe they should use the word 'Women's Alliance' or something like that. [It's] inflammatory in terms of the AIDS situation. But the more I thought about it, the more I thought 'no, let's deal with it straight on.' It's a reasonable blood drive, there's nothing wrong with it. Lesbians are not a risk group. I decided to turn this into an educational thing."

Yankee told *GCN* that most of his educating came in response to individual letters and phone calls from both straight and gay people. He said that he explained that "the criteria for deferral remains the same for any blood drive where [people in] high risk categories don't donate. [I] tried to educate people who may be at risk and [also] tried to reassure the public." Some of the communications were described by Yankee as "the usual sort of homophobia."

However, when the publicity

flier came out, not only was the name of the Alliance less prominent than Cook had expected, but it also stated, "In recognition that gay members of the Alliance are excluded from the donor population because of the risk of AIDS transmission through blood transfusion, the Alliance is urging its women members to support the community's blood needs by donating...."

The Alliance printed a flier of its own, correcting what it saw to be errors and making the group's name more prominent. The Alliance's flier stated, "In response to the health and political threat of AIDS, the Alliance is asking women and men not at high risk of contracting AIDS... to donate."

While Yankee ultimately approved the contents of the revised poster, he continued to feel that the drive was really for lesbians only. In fact, Yankee wrote a letter to a local newspaper stating in part, "The Alliance requested permission to sponsor this blood drive for its women members."

Cook told *GCN* that she saw the letter prior to publication and had pointed out its inaccuracy, stating to Yankee that the drive was aimed

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## Feminists Discuss Sex and Porn

By Betsy Duren

PROVIDENCE, RI — Pornography and sexuality were discussed from a multiplicity of feminist viewpoints at a forum held recently at Brown University. About sixty people, mostly women and nearly all students at Brown, attended "Feminism, Pornography, and Sexuality" on November 22. Diverse presentations by three women were followed by a lively discussion which was surprisingly free from confrontation.

Laura Gotkowitz, a member of the ad hoc committee of Brown students who organized the forum, said that the event was inspired by a forum on campus earlier in the semester which had presented the feminist case against pornography. "The purpose of this forum was really to give voice to and to discuss some other feminist perspectives on this issue," she said.

Opening remarks by Lisa Krakow, another member of the organizing committee, set the tone of the event. "The idea is definitely [to have] a discussion, and not a debate," she said. "We're hoping to educate ourselves."

Lisa Orlando, a Boston-based writer whose articles on sexuality and on pornography have appeared in *GCN* and the *Village Voice*, represented what she termed the "pro-sex" element within the women's movement. This ele-

ment, she explained, has arisen in the last few years largely in opposition to the anti-pornography element. Some women in the "pro-sex" camp agree with aspects of the anti-porn analysis, but "I think that the major thing that we [pro-sex proponents] are all upset by is...[the anti-porn leaders] have basically decided that we're not feminists and that we don't belong in the movement," she said.

Singling out Women Against Pornography (WAP) as a group representative of anti-porn opinion, Orlando criticized WAP for defining all pornography as violence and for "decid[ing] that they have a monopoly on female desire." If other women find pornography a turn-on, she said, WAP dismisses them as "brain-washed or male-identified." Yet pornography is ambiguous: an image which one woman finds degrading to women, another may feel affirms women as sexual beings.

As a woman who used to work in the sex industry, Orlando continued, she worries that "the anti-porn movement ends up siding with the vice cops" against the workers. These women generally are not physically coerced into prostitution, she maintained. Even though they are economically exploited, they are not necessarily

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## Continuing a Progressive Tradition Santa Cruz Elects A Gay Mayor

By Scott Brookie

SANTA CRUZ, CA — An openly gay man has been elected mayor of this small coastal California city. John Laird, a 33-year-old county affirmative action administrator, was unanimously elected by his fellow city council members on Nov. 15 as an overflowing crowd of supporters, some leaning in windows, looked on. Santa Cruz becomes the fourth city in the country with an openly gay mayor, joining Laguna Beach, Cal., Key West, Fla., and Bunceton, Mo.

Laird won a four-year city council term and was the top vote-getter in the 1981 election, which for the first time seated a progressive city council and a socialist mayor. Because this November's election maintained the council's progressive majority, Laird was next in line to be mayor.

Although quite candid about his sexuality during the campaign, Laird's gayness was not an issue in the election. He dispelled any remaining doubts immediately after the council vote, telling the hushed crowd, "It's true what the papers have been saying. I am gay. I think it's good to get it out in the open right from the start."

In an interview with *GCN*, Laird said, "It was good to have it completely acknowledged. When people used to ask me how known it was, I would tell them that only five or six thousand people knew."

Santa Cruz, 75 miles south of San Francisco with a population of about 40,000, has a large and active gay and lesbian community. A coalition of gay men and lesbians, neighborhood organizations, tenants and students has dramatically redrawn the political map of this resort and university town, once dominated by conservative business interests. Although the city has a reputation for bitterly fought elections, Laird's gayness was not used by the opposition.

"There were three schools of thought among the conservatives," Laird told *GCN*. "One was 'don't go after him on that issue, it's wrong.' Another was 'don't go after him on that because the backlash would be so great it would

hurt our candidate.' The third was 'he deserves to be taken to the wall on that issue.' The first two prevailed."

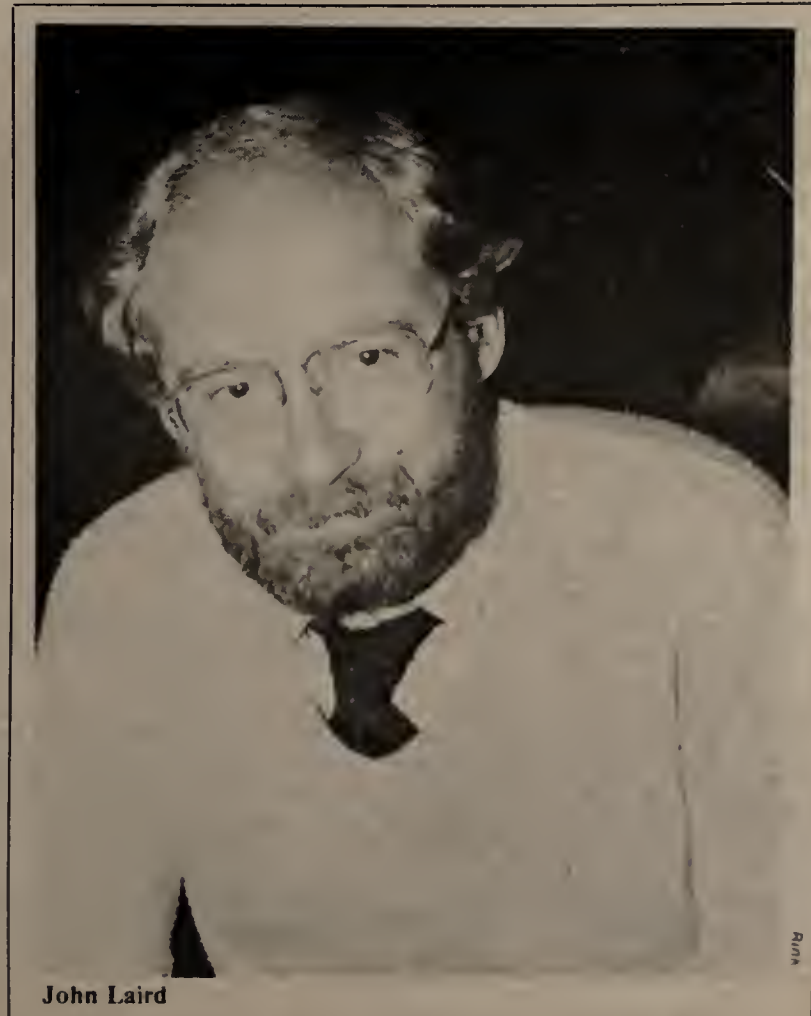
The position of mayor is largely ceremonial, but a procession of two previous socialist mayors has raised the visibility of the office considerably. Much media attention was given to the "gay mayor" angle. Despite the city's size, Laird's election was reported in papers all over California, was covered by one television network, as well as AP and UPI wire services, and was noted last week on a national morning TV talk show.

Laird has been active in gay and progressive politics for some time and has been visible as an elected gay official. Last spring, he introduced a city council resolution — which passed unanimously — urging increased federal funding for AIDS research and patient care. Laird also recently helped found the Freedom Democratic Caucus,

a lesbian/gay organization affiliated with the Democratic Party. Laird spoke November 27 at the annual memorial march for Harvey Milk and told *GCN* he is already planning a day of lobbying in the state capital on lesbian/gay issues with Mayor Bob Gentry of Laguna Beach.

"I want to be a good role model for anyone who is gay who thinks they might want to do this [politics]." He also noted that he is already receiving several cards and letters each week from people wanting to make contact with another gay person and having no one else to write to.

Laird was philosophical about his election. "I'm really looking forward," he mused, "to sitting in the Blue Lagoon [one of the county's two gay bars] one night and some guy will ask me what I do, and I'll say, 'Oh, I'm the mayor.'"



John Laird

## Dyke Affinity Group Takes on Missile Makers

BOSTON — A local lesbian/feminist civil disobedience affinity group will participate in a peace demonstration to protest a missile industry conference to be held here on Dec. 12. The demonstration is organized by the New England Campaign to Stop the Euromissiles.

Loie Hayes, a member of the lesbian/feminist Women's Revolutionary Action Group and one of the organizers of the protest, said affinity groups and demonstrators from all over New England are expected to demonstrate at the Howard Johnson's 57 Park Plaza at 200 Stuart Street in downtown Boston. Legal pickets and civil disobedience actions are planned to protest the conference, entitled "New Trends in Missiles: Systems and Technology."

Sponsored by the Technical Marketing Society of America, the conference is described as a "must for scientists, engineers, program and marketing managers who need to formulate realistic business targets and high leverage technology investments." But perhaps most revealing of the aims of the conference is a statement from a brochure meant to entice scientists and managers to part with \$500 each for registration: "December 1983 sees the de-

ployment of medium-range U.S. missiles throughout Europe. Despite Reagan's 'global limit of warheads concept,' tension is on the increase. The international implication on industry is a world-wide missile market in full expansion."

Hayes told *GCN* that the legal picket and a civil disobedience blockade of hotel entrances will begin at 6:30 a.m. to disrupt conference registration set to begin at 7:30. The blockade will continue until 8:30 a.m., at which time, Major General Harold J.M. Williams, a Strategic Air Command deputy chief, will deliver the keynote speech, "Missiles and National Defense in the 21st Century." Affinity groups will stage a legal die-in at the conference site to coincide with Williams' speech.

Following the picket and c.d., a street rally featuring speakers, music and theatre will take place in front of the hotel.

Hayes told *GCN* that another affinity group of local lesbian/feminists may be forming. Interested women may attend a meeting to discuss the Dec. 12 action and the new affinity group at the Cambridge Women's Center, Dec. 8 at 8:00 p.m. or may call Phyllis Reichart at 623-1166.



# Community Voices

## DOUBLE SPACE YOUR LETTERS!!!

*Gay Community News* welcomes letters to Community Voices. **If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length.** GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to:

Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

## new hampshire discrimination

Dear GCN,

I'm one of the many brothers and sisters behind bars in New Hampshire. I don't exactly understand where the discrimination I'm facing here is coming from but I feel I have to stand up and face it eye to eye and resist the injustice, though it would help if I had some support from people in New Hampshire and nearby. I'm one who has always let them classify, manipulate and control me until now.

I'm 27 and a native of Vermont and I've been gay since 14 and like all of us have been taught from an early age that my attractions to men had to be a sacred hidden secret. I've been committed to institutions of psychiatric medicine for my sexuality. You can't really imagine without experiencing it the intensity of the prejudice in these places. It's not just the guards in the jails but also the so-called "professional" social workers who are persecutors in here. They want to "help" me become straight.

Since I've been here they've refused me medical treatment for physical sickness I had (no appetite, loss of weight, nosebleeds, rapid pulse) and when some friends finally got a lawyer to force them to let me see a doctor, he said "You're in the 4th stage of AIDS and if you want more treatment the county won't pay for it."

Also they won't let me make phone calls out or get them in, my mail is opened and some of it confiscated. They treat my visitors badly. And they have put me in a cell with a violently anti-gay person who attacked me. Now I'm in isolation.

I've lived my life believing I was safe, going to the gay scenes, sending my donations, being a good and respectable citizen. How blind I was and programmed to think when they were controlling me that they were actually letting me be. I've also had to learn to fight the feeling I've had for a long time that if they did treat me bad it was my own fault because being gay I felt I was a failure (in their eyes), or at least the odd one.

Now I'm in the process of composing my thoughts toward the goal of building some kind of advocacy group that would be a center of communication here within New England. It would be a center for all, where anyone could call toll free and be referred to someone who could help them.

In the meantime I hope some of you in the New Hampshire area might write me and help me put some pressure (via letter or otherwise) on these people to stop treating me as if they could do what they want because no one really cares anyway (or even knows what's going on).

Bruce Godfrey  
Cheshire County HC  
Westmoreland, NH 03460

## we screw ourselves

Dear GCN Prisoner Project,

Just finished reading this week's issue and after reading the prisoners seeking friends section and "Freedom's Just", well, I just had to write.

Reckon sometimes I get tired of hearing all the bitching that goes on in prison. Not to say that I like being here nor do I like some of the things going on that are indecent and inhuman, but, not everything that goes on is negative and once in a great while the folks who run these "corrections" centers do something right. I have reason to be joyful, even in this dreary atmosphere. I will be honest and say that I myself bitched for two years about the same issue which brings me joy now. I was incarcerated in October 1981 and my sweetie was allowed to visit until December 1981 and then because of homophobia and other things she was removed from my visiting list. They did allow me to call her every week and our letter writing wasn't limited nor censored. That was nearly two years ago. Well, my birthday was in October and the director of this institution, who initially removed my Love from my visiting list, called me into her office and wishing me a happy birthday, informed me that she had changed her mind and my Love can again come see me. This is one HAPPY incarcerated dyke!!!! It's as if I'm alive again. Being able to see that woman's eyes and hear her voice and feel her close to me is like being reborn. Of course the visiting area is closely monitored and I'd love to be able to get her to my room, but being able to see her after two years.... I simply cannot fully express the joy in words.

I do realize that the institution where I am is one of the most lenient in the country and we are not harassed much, security is not tight, and there is no danger from either staff or other inmates so there are not reasons for bitching here as there are for so many of our Brothers and Sisters in other iron houses across this nation. I guess my problem with hearing all the bitching here is that I know full well the conditions so many others have to put up with in other places and we have it so easy here that when the ones here put up fusses I wish they could be transferred to another prison and find out what doing time can really be about.

I can't say about other prisons, but the truth here is that the individual makes the time what they want it to be. You can do real easy time here or you can make it real hard; what makes it hard is not this place nor the people who work here but the individuals attitude and behavior with their peers (other prisoners). This could be a really cool camp except that it's the prisoners who make it hard on each other. The police here couldn't care less what goes on as long as you don't involve them. It's us, the prisoners, who make the time hard here. It's not staff vs. prisoners, it's prisoners vs prisoners, and we screw ourselves.

Though I am aware from writing others that this is not the case in other places as there certainly are atrocities that occur daily, especially in the federal joints.

Also, I want to thank the folks at GCN. Your rag brings me the gamut of emotion each week, but mostly the sense of community that is needed so much. Being the only true blue dyke in this tiny institution, I find myself groping for this contact. And a special thanks for what you're doing for the free gay/lesbian souls whose bodies are locked away. Being in prison can be so lonely and isolating. The contact from those outside who are sincere and concerned is needed. I see so many folks who literally have *no one* and for every prisoner you put in contact with another human being, well the reward you deserve cannot be fully measured on this plane. Just know your work is great and your hearts are good. May warm winds of happiness blow softly upon you.

Peace,  
A Prisoner (Name withheld by request)

## racism and ads

Dear Friends

My sexual preference for Blacks makes me no more a racist than my sexual preference for men makes me a sexist. Both orientations are equally mysterious — and natural — to me, and I am deeply insulted by your suggestion otherwise ("Dear Advertiser, racism is one of the uglier aspects of our culture. . . . We therefore ask that you do not include race in the description of an individual you are seeking to meet through our personal ads.") I struggle enough already with the real issues of my racism (and sexism) without having to contend with such patronizing, knee-jerk rhetoric.

What *is* racist is the rest of your notice (" . . . It is illegal for us to specify a race preference in any other kind of ad [roommate, apartment, etc.]. However, if you wish to identify yourself as being of a particular racial or ethnic background, there is no harm in that.") 'No harm,' indeed! Is there no harm in a person's cashing in on the system's preference for whiteness by so advertising when seeking a 'nice' apartment or a 'good' job? (I mean, why else would one mention race in such ads?) More to the point, is there 'no harm' in your newspaper's running these ads and thereby supporting this, uh, . . . racism? . . . Well?

Mike Smith  
Founder, Black and White Men Together  
San Francisco, CA

## i'll show mine

Dear GCN,

In all the years I've been reading GCN I don't think I've written a single "letter to the editor." No, not once.

This is ironic because "Community Voices" is always the first section I read. I just love all the heated debates, vicious denunciations, gossip, complaints and praise. The heart, soul and guts, (not to mention the dirty laundry) of our movement can be found in these two pages.

So I've finally gotten off my duff to write. And I'm writing to ask what's happening to my favorite section of the paper. It seems to get smaller and smaller each week, eroded away by "space fillers," albeit important ones. Is it simply that there are no more letters coming in? No more controversies to scribble furiously about? Are there no more readers who care? Are we all too involved in trying to survive day-to-day, worrying about AIDS or fighting against Reaganism in all its horrible manifestations? Maybe we're all too busy working hard for Mel King?

I need some answers. And I need the creativity and controversy the "Community Voices" section brings into my life each week. Somebody write some more letters soon. Please.

If you'll show yours, I'll show mine.  
Affectionately yours,  
Jeremy Grainger  
Cambridge, MA

*Ed. Note: I've been wondering the same thing. We print what we get, and there are always ebbs and flows in the volume. Surely we haven't reached a point where we are enraging no one? We will refer this matter to our controversy provocation department.*

**Have a Question?  
BOSTON LESBIAN AND  
GAY HOTLINE  
6pm-Midnight, Mon-Fri  
(617) 426-9371**

## AIDS Resource List

**AIDS Action Committee** — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

**AIDS Action Line** — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

**AIDS Benefit Review Committee**  
(267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

**AIDS Hotline** — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

**Fenway Community Health Center**

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

**Gay and Lesbian Counseling Services**

80 Boylston Street, Boston, MA 02116 (542-5118)

One-on-one counseling for AIDS anxiety. **Gay and Lesbian Hotline** — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

**Haitian Committee on AIDS in Massachusetts** — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

**Mayor's Committee on AIDS** — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

**National Gay Task Force Hotline**

(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

**Omega Hospice and Bereavement Program**  
270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

**Springfield Downtown Ministry /Council of Churches** — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

## Gay Community News

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# Speaking Out

## GCN Prisoner Project Sexual Politics of “Crime”: Inside and Out

By Mike Riegler

(This is a talk prepared for the Conference on Social and Criminal Justice, held November 19, 1983, in Boston. It's about some of the issues around gay people in prison and on the streets, and about the GCN Prisoner Project.)

The *Gay Community News* gets about 30-40 letters a week from lesbian and gay prisoners all over the country. They range from simple requests for penpal ads to screams of anger and frustration, and desperate pleas for legal and morale-type support.

And now and then, on the other hand, there'll be a story of a couple of people, or a group, that have managed to put together some pretty strong ties with each other.

I'd like to read from a pair of letters that we got recently at *GCN* to give you the flavor of the issues gay prisoners have to deal with; and then say something about what we're able to do, and what more needs doing.

By the way, I'm reading these letters from a packet of materials written for *GCN* by lesbians and gay men behind bars. If you're interested in receiving one, please write Mike Riegler, c/o GCN, 167 Tremont St., Boston, MA 02111 and enclose \$1.50 to cover printing and mailing costs. [Free to prisoners]

The first letter is from two women in Idaho.

Dear GCN,

We are lesbian women who are presently incarcerated at the North Idaho Correctional Institution for three years. We are in a continual battle for our rights to sexual preference, and for our rights to be human as a black and white lesbian couple. Things are rough here since we are the only out lesbians out of 40 women.

We are singled out for meetings by other heterosexual women, approved by the superintendent, to gripe about us as lesbians. They are trying to change us, to pick our brains and force their beliefs on us. It is out and out abuse.

We are trying to pursue a lawsuit for racial discrimination, and for discrimination because of our sexual preference. The NAACP has asked the director of corrections for an investigation, however, we haven't heard any more about it and fear that it won't be followed up as soon as the NAACP finds out the Jackie is a lesbian.

Another strike against us is the majority of white, heterosexual Mormons in this state. Not only have we endured discrimination here in the prison, but in the whole justice process in this state.

Any help and suggestions from our gay brothers and sisters would be appreciated from this isolated prison camp. We need some contacts: lawyers, organizations, or people who are concerned enough to help. We are two desolate, suppressed lesbians! We are seeking help from anyone who will help us fight for our rights.

In sisterhood and gay pride,  
Lorrie Ong 18301 and Jackie Jackson 18300,  
NICI Star Rt 3, PO Box 147,  
Cottonwood ID 83522.

The second letter is from a gay man in a New York prison.

Dear GCN,

I can remember lying naked on a bare concrete floor, no bedding, water or clothes, and it was cold. I remember the cold so well. It was in February 1980 and I'd been beaten by guards and called a "little fag" and thrown into a strip cell and left there for days, cold.

I am one of society's misfits, thrown into one of the largest successful businesses in America, the Prison System. I am not by any standards a writer but I very much want to express how I feel.

As I understand it, when people are sent to prison, that's the punishment, we're not sent there to be abused. But we are, daily. I was 19 when I arrived in the Federal Bureau of Prisons system. As happens to many young men, I was raped. But what was really the rape was a guard who allowed it to happen and when I asked for help told me that it wasn't possible for a homosexual to be raped. After protesting I was classified as what the Bureau calls a "management problem" and transferred. Since that time I've been transferred six times.

They will do anything to keep someone quiet. One method, as prisoners call it, is the "merry-go-round", where they put you on a Federal Prison bus and you tour all the prisons in the U.S. as they try to keep you from making contact with the courts (when filing suits against them) or the media or your family and friends. Sometimes you get "lost" in transit and can be very hard to find for a while.

If they don't break your spirit the first time, they'll do it again. And if you refuse to get on the bus, they'll take a hypodermic needle and hit you with 100mg of thorazine. Then you won't even realize what's going on until it's too late.

I only hope the day will come when the American people stop preparing for and fighting wars long enough to see their folly and realize that everyone should be fighting to survive, to keep everyone warm and fed, or better yet, to make it possible for everyone to keep themselves warm and fed!

James Sipes 39790-066,  
Box 1000, Otisville NY 10963.

I've often found myself saying inwardly after reading some of these letters about life inside: "Well, sounds familiar, not entirely different in some ways from life out here for some of us." And there's a good reason for that. The old proverb, "What's above is below" could easily be adapted here to say "What's outside is inside too."

Some of what's happening in these letters isn't limited to gay men and lesbians, of course:

Keeping the prisoners divided against each other, often on the basis of race or sexuality; Keeping everything that goes on behind the walls as much a secret as possible: any judge can tell you that prison wardens are more afraid of the press than they are of the law;

Keeping the right people's pockets lined with big bucks from drugs, both recreational and sedative, available to, or administered to, prisoners as required by their "rehabilitation", as they call it;

Inhibiting resistance to all this by putting people on busses to somewhere else, where they can't talk so easily to friends or get legal help, or putting them in so-called "protective custody" — another form of blaming the victim, and encouraging the aggressors.

But lesbians and gay men have additional problems where "justice" is concerned, starting with the attitudes of the people on the streets, and with the cops, lawyers, and judges, and moving right along through the prison hierarchy and parole system, and finally back to the people on the streets and trying to "come out" (and stay out).

I mean, we have to remember that what's going on inside is only an exaggeration and a distortion of what's happening right out here, in what some of my prisoner friends call "minimum custody." It's been one of the strongest organizing points of this conference, I feel, that we have to encourage people to resist sloughing off their responsibility (and power) for dealing with social conflicts to the police and prisons. The lack of solidarity on the inside is a reflection of our own lack of solidarity out here.

It would be ridiculous, for example, to try to create racist and heterosexual divisions inside if these weren't already so strong outside. The phrase "homosexual rape" is a good example of how attitudes inside mirror those outside. First of all, there's *nothing* "homosexual" about it (in the sense of gay or lesbian) — they aren't doing it because they are attracted, or like someone. And second, and more importantly, it's not a matter of sex at all. Rape is *never* a sexual act, it's an act of violence and of desperation. And it's misleading to call it "sexual", on the streets or inside prison. A lie like this can only happen in a sex-negative society like ours where we have such a close association in our minds between sex and violence. It's one of the main selling points of the prison business: that they keep the sexually non-conformist or "deviant" out of sight of the respectable citizenry, especially to "protect" the children.

And if the children get a heavy dose of abuse from their parents, that's none of anybody's business; after all, the children *belong* to them, don't they? They're an important "investment."

As for secretiveness, again for the "protection" of prison "security" (or national security, as the case may be), it can only happen in a society like ours where most of the people have given up so much of their sense of community into the hands of the state and the police, "our finest". (We *have* to believe they're our finest, otherwise we'd have some more responsibility for checking out how they're doing their job.)

In all these cases, "protection" is a euphemism for control. This is amazingly clear when sexuality is involved. The victimless "crimes" that our finest spend so much of their time on have put a lot of gay people in jail; all to "protect" the nation's moral fiber. In the packet of materials I mentioned earlier, there's an excellent story about the Bridgewater Treatment Center for so-called "sexually dangerous persons", many of whom are in there for sentences of a "day-to-life" for having had consensual, non-violent, but nevertheless illegal, sex.

The Prisoner Project is hardly in a position to make major changes by itself in these prejudices. *GCN*, however, is a nationally distributed paper that has been giving itself away to lesbian and gay prisoners for about 7 years now, so word is out on the prison circuits, and the letters arrive in a regular flow, asking any of a number of things. Some of the more common ones are:

(1) a chance to write another lesbian or gay man, to let out some of the personal things that it's a little too dangerous to deal with in a closed, heavily anti-gay system;

(2) a free subscription to the paper, because part of anyone's identity lies in their sense of the community they belong to, and *GCN* gives some sense of what's happening among us;

(3) requests for some of the donated books that we have to send out (when money for postage is available);

(4) requests for support in their protests of something (in our case, these are usually denials of their right to receive the paper; often on grounds that it will interfere with their "rehabilitation");

(5) or just looking for some moral support, something all of us faggots and dykes can understand; some kind of reassurance that they're not the only ones, and they're not alone, even though they've often been rejected by both family and so-called friends, if their being gay has come out somehow in the justice process.

What's particularly mind-boggling, and discouraging from my point of view, is how little response gay men and lesbians on the outside give to this intensified version of what we *all* have gone through, this isolation; at least when we were young, and in some cases are still going through.

It's a powerful statement about how effective the propaganda and the secrecy surrounding the prison business are; put together with the self-hatred we've all had laid on us ever since we were kids and had our first queer feelings of attraction, and you've got a powerful deterrent to solidarity. So even we, who've never had the privilege of taking respect and acceptance for granted out in the straight world, often don't seem able to imagine how much these people need our support, how close their situation is to our own, and how much we can learn from them; and so don't show much solidarity with them, or among ourselves out here, for that matter. It's a social disease that's not limited to gay people, of course, and that we all need to think about. The *GCN* Prisoner Project is strong on this point: that we are not aimed simply at "helping" or "protecting" lesbians and gay men behind bars. *All* of our lives are profoundly affected by the pressure of a legal code and a justice system and social attitudes that push us hard in the direction of conformity, in sexual things especially.

Something as simple as holding hands in public is considered provocative, or at least "flaunting it" by most of our respectable citizenry. You can imagine what a kiss could bring down, inside or out. In fact, there's a good story in the packet about what a photo of two men kissing, that appeared on the pages of *GCN* one week, did to officials of two prisons where we are usually admitted.

If we had more labor power we'd like to set up a jailhouse lawyer network to share legal research on things like harassment and the misuse of "protective custody" to punish those who are openly gay; we'd set up halfway houses to help with the "coming out" process, with job referrals and housing information. We'd do a lot of little things like these. But I think the root matter that *all* of us need to deal with is the fear and ignorance around sexuality (and the racism and sexism and the rest of the bigotry) *among ourselves*, out here, where prisoners come from.

I'd like to finish by reading a few lines from another letter by a gay prisoner; something to show that in spite of all this ignorance and indifference, some of us (both inside and out) manage to put together some pretty fabulous relationships. He says:

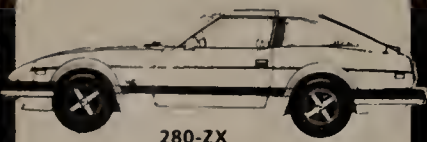
All along I've closed myself off to people and feeling. I've tried to reach out to certain ones now and then but no one was ever there. But recently I met a Cuban refugee and we became close. At first it could have been merely a sexual thing, but as it turned out, one night we were talking about his family in Cuba, who he would never see again, and he stopped in mid-sentence and turned to me and as I sat there he began to shake and he grabbed me and hugged me, and began to cry as I've never seen a man cry before. We both cried. I hadn't for many years. I am 24 and for the first time I felt love for someone. As soon as they discovered our friendship, they separated us and sent me to another prison. I miss him so much and they won't let us write to each other, but he and my mother write to one another, so we're able to know each other is well and contact has not been completely lost. They could as well stop the rain as stop my loving him."

[Anyone interested in contributing books, or money for postage and free subscriptions to lesbians and gay men behind bars, or (for those in the Boston area) in helping with penpal ads and other projects can write: GCN Prisoner Project, 167 Tremont St., Boston MA 02111. Thanks.]

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111**



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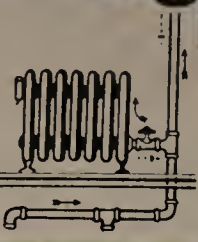
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## Sullivan

*Continued from page 1*

men and is the largest in the nation. Since he became Governor in 1979, Graham has signed 66 death warrants, against 56 prisoners. This was the second to be carried out. "The Attorney General and the Governor have given the appearance of not just wanting to carry out the law," charges Snyder, "but of being hunters after prey."

The execution resulted in several protest demonstrations, in Florida and elsewhere. In Boston fifteen people picketed in front of the Massachusetts State House. Many of them, like Ralph Jacobs, were high school friends of Sullivan from nearby Belmont. There were vigils outside the state prison and in the capital city of Tallahassee. Several demonstrators led by Father Daniel Berrigan invaded a meeting of the Governor's cabinet on Tuesday and staged a mock execution.

Paralegal Margaret Vandiver of Gainesville visited Sullivan for two hours each day of his three-week-long death watch. On the night before his execution she was with him until 1:30 a.m. "When I left he was very brave, very unafraid," she said. "Bob was a far better human being than Graham could ever hope to become."

Just prior to his death Sullivan read a prepared statement while strapped in the electric chair, as the prison warden held the pages for him. He thanked his supporters and urged them to continue the fight against capital punishment, exhorting fellow death row prisoners that "despite what is about to happen to me, don't quit."

Robert Sullivan's funeral mass will be held on Saturday December 3 at 10:00 a.m., at St. Joseph's Church in Belmont. His ashes will be interred beside the grave of his adoptive father in Nashua, N.H.

## Consent

*Continued from page 1*

"They just won't use 'indecent assault' anymore, Ward said. "I don't think it will have any practical significance... It underlines the moral bankruptcy of a body of laws that don't really protect anybody but rather invite arbitrary enforcement."

The SJC ruling also has no effect on the Massachusetts statutory rape law, according to the court, because that statute does not explicitly prohibit "rape," a common law term meaning non-consensual sexual intercourse. Rather, it prohibits the act of sexual intercourse — specifically without reference to consent — with any person under the age of 16 years. Because the law omits implicit or explicit mention of consent, the whole issue of consent is immaterial to cases of statutory rape; what matters is simply the ages of the people involved.

The court observed that the legislature could establish an age of consent for "sexual touchings" by changing the words "indecent assault and battery" to "indecent touchings."

The prosecution attempted to convince the court that the legislature had meant to establish 14 years as the age of consent because that age is mentioned specifically in the statute. But the justices disagreed, saying that "the legislature intended only to provide an increased penalty for a particular aggravated assault and battery," namely, nonconsensual sexual touching of a child under 14.

The court itself explicitly declined to name an age of consent, noting that common law in England provided no such age until a statute passed in 1880 defined one. "Establishing an age of consent," the justices added, "is a type of determination more appropriate for legislative than judicial decision making." Moreover, the court suggested that factors such as intelligence, maturity and experience be considered in addition to age.

In a brief filed with the court, Jonathan Shapiro and Ann Goldstein, attorneys for the schoolteacher, noted that "a large proportion of otherwise law-abiding teenagers undoubtedly run afoul of the statute in the course of their weekend dating."

## Blood

*Continued from page 3*

at any Alliance member not in a high risk group. The letter was published under the headline, "Lesbian blood drive is safe."

Yankee said, "When we first talked to Diane, she said anybody from the gay population [could be a potential donor]. I kept turning her back and said, if asked, it probably isn't [so]. It probably should just be the female population."

Yankee added that he recommends that gay males simply defer themselves "unless they've had no [sexual] contact at all... We ask [gay men] to self-defer themselves until we know more... We just don't know how this disease is spreading around. [A gay man] may have had one contact five years ago with a single person who might have had multiple contacts. We don't have time to limit [individuals, we] just generally say that it's better to defer yourself."

While many gay men are currently refraining from donating blood, the high risk category remains subject to a certain amount of interpretation. Says Tim Sweeney, of Lambda Legal Defense and Education Fund, "The criteria were adopted with the input of the gay community. It was purposely left somewhat vague because the scientific evidence is such that nobody knows if the incubation period is one, two, three or five years. What does multiple partners mean? Does it mean one, three, five or 25 partners? Does it mean one outside partner in the past 12 months or 25 months?"

Yankee interprets the criteria relatively broadly, an interpretation at first confirmed by the Centers for Disease Control (CDC) in Atlanta. Spokesperson Betty Hooper at first told GCN that all gay men were high risk and therefore should not give blood. With some clarification prompted by John Boring of the National Gay Task Force, the high risk group was redefined by Hooper in terms of multiple partners or partners of at-risk individuals. When asked to define "sexually active" or "multiple partners," Hooper said that such inquiries should be handled by the Food and Drug Administration, or the Blood Centers themselves.

Boring, who is the AIDS Program Coordinator for NGTF, said that the criteria are necessarily vague because of the current lack of knowledge about AIDS. He reiterated that there are gay men who would not be at high risk.

Ultimately, what Boring hopes to see is a blood test which can objectively screen anybody who has AIDS, a test which applies to all potential donors.

The publicity around AIDS and the fear it has generated also appears to be affecting lesbians. Although most blood collection center personnel are aware that lesbians are a very low risk group, it appears that they wish to avoid the publicity which large groups of donor lesbians might attract. Liz Regan of the America Red Cross in Boston said that there is currently no protocol for dealing with lesbian groups who wish to publicize their donor drives. She added that the centers would probably prefer that they be called "women's drives."

## Sex/Porn

*Continued from page 3*

worse off than other working class women, and losing their livelihood to the politics of the white, middle class anti-porn movement will not help them.

Instead, Orlando suggested that a solution to the misogyny of current pornography might be for sex

industry workers to take control of the images they produce. Similarly, she said that feminists should support, not oppose, the current campaign to decriminalize prostitution.

Orlando concluded by advocating a new sexual liberation movement, one which would understand and learn from the mistakes of the sexual revolution of the '60s, and which would "put sexual liberation back on the radical agenda." This is important, she said, for several reasons. Gays, teenagers, and others often live in sexual misery and the whole society is sexually repressed. She speculated this may be linked psychologically to militarism. Moreover, the new right's attacks on sex need to be countered, not yielded to. She also defended pleasure as a legitimate political goal, even in the face of the nuclear threat: "There's something about really good sex that makes you want to save the world."

Mary Ann Doane, a professor in Brown's semiotics program whose specialty is feminist film theory, began her presentation by responding to Orlando's remarks. "If I had to take a position, it would be anti-anti-porn," she said, agreeing that an anti-pornography campaign is not progressive, at least not in the current political climate. She disagreed somewhat with Orlando's view of the position of sex industry workers, arguing that the issue of their coercion is more complicated than Orlando suggested.

Sexual pleasure is important, she said, and women should not stop pursuing it; but this pursuit is complicated by patriarchy. Mass-market pornography is produced by men and tailored to men's pleasure. While women may derive pleasure from some of these images, this pleasure in a sense is illicit; it is important to acknowledge that the images were not designed for women. Doane termed this "guerilla pleasure."

Last to speak was Barbara Tannenbaum, a Brown Theatre Arts lecturer, member of Women Against Violence Against Women, and long-term rape crisis center worker. Tannenbaum said that what concerns her about pornography is the violence and the non-consensuality which it portrays.

Sex industry workers should not be condemned, she said. She herself supports the decriminalization of prostitution, and feels that prostitutes should be treated with more respect. As for pornographic models, she continued, she does not want to judge their intentions, but she has to look at the effects of their work. Studies have shown that pornographic images of violence against women do correlate with such violence being acted out in reality, she noted.

In a wide-ranging discussion which followed, a recurring theme was the nature of the relationship between pornography and violence against women. Porn may influence men's behavior, Doane acknowledged, but "rape is overdetermined... the whole society determines it... why choose porn as the focus of an attack?"

Also discussed in depth was the relationship between violence and sexuality. "Violence may be a real aspect of sexuality, as is pleasure; and if it is, where do you go from there?" asked one audience member. Doane responded that "there's an assumption that... violence is on one side and sexuality is on the other," and that assumption is too limited to explain reality.

"Strong emotion tends to be violent, and sexual desire gets tied up with [anger and other strong emotions]," Orlando added.

"Suppose sexuality has anti-social aspects?" someone asked. Another listener responded that violence does enter into sexuality, but that this does not have to be anti-social; a reason for having discussions like the present one, she said, is "so that we can start using sexuality and its components... in a conscious way."

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You asked about my experience as a boy lover with the law. Well, in April of 1978 in Dallas, Texas, I was an approved (through the Welfare Dept.) foster parent. I had a 10 year old named Roy. He, needless to say, as most other boys, had his friends. Dennis and Charles were his two "best friends." They were 10 and 13 at the time. Their parents were nudists and consequently both boys were accustomed to sleeping nude as this was normal in their own home.

This particular week their mom had been sick and their dad asked if Dennis and Charles could stay with Roy. My apartment was one and a half blocks from the school.

Just prior to bedtime, the boys always took a shower. Dennis and Charles did not wear underwear (they didn't even own any!) so they stayed nude between bath time and bedtime. This was generally for a period of 30 to 45 minutes.

This particular night Roy's sister Nancy (14) was also there. Roy's room had twin beds, so he and Nancy were to sleep there, Dennis and Charles were to sleep in my double bed in my room and, since Nancy was there, I was to

sleep on the couch (or at least start out there as Dennis and Charles had been known to fight over who would sleep with me. Interestingly enough, although we slept nude, nothing sexual had ever occurred between any of the boys and myself. Unless you call cuddling sexual.)

Anyway, Nancy was in bed and Roy, Dennis and Charles were still watching TV when there came a knock on the door. It was the neighbor's boy Joe (age 17) wanting to use the phone. He was well known to the three boys I had and his mother knew their mothers. The boys felt no embarrassment around him, so made no attempt to cover themselves. While he was on the phone, the TV program ended and I told the boys to hit the sack. Off they went and Charles came running back to the living room to insist that Dennis be moved to the couch so he could sleep with me. I sent him back to the bedroom with the statement that I'd think about it. Joe finished his call a few minutes later and left. I turned out the light, went to bed with both Charles and Dennis for 30 minutes or so, just cuddling them close till they dropped off to sleep. I then moved to the couch.

At 2:30 AM I was awakened by someone knocking on the door. Since I was nude, I slipped on a pair of pants, groggily went to the door and opened it. As I slowly opened it, it was forcibly shoved open and a uniformed policeman and a detective pushed in flashing badges. I was pushed down on the couch and the uniformed man stood "guard" over me while the detective proceeded to go into both bedrooms, snap on the lights and call yet another uniformed officer in to witness the kids in bed: Charles and Dennis nude in a double bed, Nancy in a gown in one bed and Roy in his underwear in the other. My sleeping bag was spread on the couch.

I asked what the hell was going on and was told to shut up. I attempted to rise and was shoved back onto the couch. The detective woke all the kids and told



them to get dressed. He watched them do so as he herded Charles and Dennis into the other bedroom. Remember, they were nude and Nancy wore only panties under her gown with no bra, a little voyeurism perhaps?

He brought them into the living room and sat them in a row on the floor. He then proceeded to ask just exactly who these kids were and why they were in my home. He then asked the kids if I had ever shown them any movies or video tapes (I had a VCR in the living room) or photographs. He did not specify what kind of material. Little Dennis, who was a wee bit backward, stated sure, that I showed them photographs and TV all the time. With a smirk on his face the detective asked Dennis if he knew just where I kept them hidden. Dennis quickly showed him my photo album lying on the coffee table and opened the stand of the VCR to display the tapes. The detective seemed very disappointed to find that my album contained no porno, only snapshots of several vacation trips and snaps of Roy. The tapes were of shows that had been on TV, mostly Saturday morning movies and a couple of bought movies — Star Wars and Chitty-Chitty-Bang-Bang.

By this time, it was approaching 3:30 and he told the officers to cuff me and transport me while he took the kids. We went outside

**I was booked into city jail and thrown into a holding pen with about 20 men. When they shoved me in, the jailer made the comment "here's a baby-raper for you" to the others.**

and there was my neighbor sitting on her steps with her kids, all fully dressed at 3:30 AM. I was placed in one car, the kids in another and off we went to the police station. When we arrived, I was placed in a small office, still cuffed behind my back. The detective and the kids went to another office out of my sight and hearing. What happened there, I only learned later from Roy's mom. It seems the detective proceeded to inform the kids that he was fully aware that I had been having sexual relations with all four of them and that it

did no good for them to deny it because he already knew about it.

The kids insisted he was wrong and held out till after 6. At long last, Dennis (bless his heart) "confessed" that I had cuddled him close when he slept with me and Charles soon admitted the same. Roy steadfastly told them to "fuck off" (he was a very upset boy) and Nancy cried.

Armed with no more than this, I was removed to the booking

*Continued on page 16*

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# Different Abilities, the

By Nancy A. F. Langer

To the temporarily abled:

Disabled and ill lesbians and gay men. Like figures in a dream, they inhabit a world created by our own personal fears, a world we do not know. Their sexuality is obscured, a mystery.

Perhaps, we imagine, the gay disabled do not have sex. Maybe we are so impressed with the changes in their physiology we believe they no longer have sexual feelings. Perhaps we are so intimidated by the psychological and social traumas we think they have experienced we assume they're happier left alone. Maybe we view them as saints devoid of lust. Or perhaps, like heterosexuals, we equate sexuality with mobility, youth, fertility and

For spinal-cord-injured gay males and lesbians in VA hospitals, residential or rehabilitative facilities or who live at home with parents, discovering how erectile, ejaculatory and orgasmic capacities have been affected is problematic. There is rarely the privacy one needs for masturbation and sex play; hospital staff or caretaking relatives may find sexual concerns humorous, disgusting, embarrassing; they are bound to react punitively to any signs of homosexuality or affectational same-sex relationship.

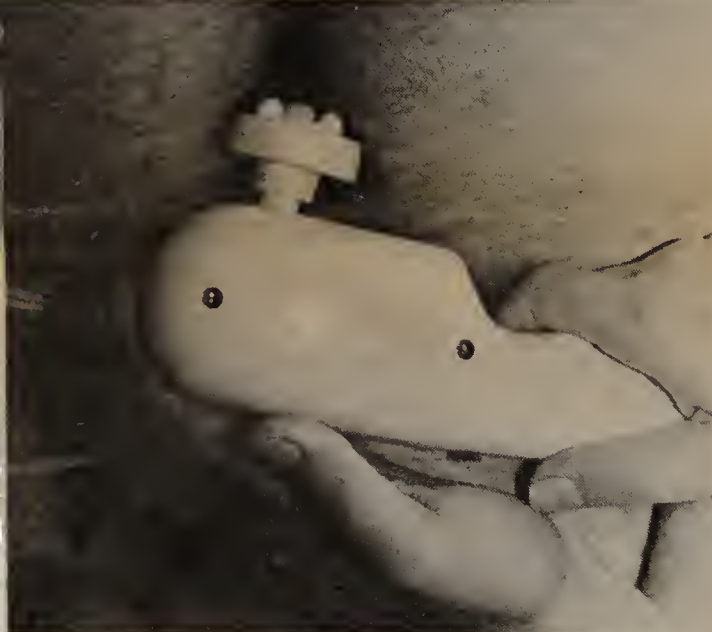
The sexuality of the spinal-cord-injured brings into sharp focus two central truths about lesbian and gay sexuality and disability. First, the sexuality of gay disabled individuals is not validated. In fact, even heterosexual interests evidenced by the disabled are met with distaste. Homosexual identity is double cause for reprisal. Second, disability of any kind need

**"The first time my lover undressed me I broke down and cried because I thought my body was so grotesque."**

Madison Avenue versions of beauty and health, thus placing sexuality safely beyond the reach of those who are physically different.

Louis, a gay man aged 34, has a spinal cord injury. A resident at an upper New York State rehabilitation facility, he says the non-disabled have difficulty understanding the sexual concerns of the physically disabled. He suggests this exercise from the book, *The Sensuous Wheeler*:

*Try to imagine yourself paralyzed since last*



Allyson Smith

*month when you broke your back driving home from work. You can no longer feel or move below the chest. For you to appreciate that someone is touching your body — your genitals — you would have to be watching with the lights on. You can no longer feel a physical orgasm. You have occasional but uncontrollable spasms in your legs which draw them together at the thighs, flexing your knees and hips. Also, you can't control your bladder and bowels. There is a tube leading from your urethra down your leg to a bag filled full of yellow urine. Your bowels may move at any time. Your body has a different appearance. Where roundness and fullness once were present, hollowness and body prominences — the signs of atrophy and wasting — are now appearing.*

In your newly disabled state, would you behave sexually as you had before? Would you do things differently? Or would you do nothing at all because of your own discomfort with your new body?

Virtually every aspect of spinal cord injury affects sexual functioning. The most obvious impairment is the confinement to a wheelchair, very likely for life. It is possible for the spinal cord injured male to have erections and to ejaculate without experiencing any physical sensation. It is also possible that for the male or female stimulation of erogenous zones can bring about pleasure and what have been called "phantom orgasm" (physic experiences of orgasm).

More to the point, emotional intimacy, giving pleasure to a partner and experiencing the body as a source of pleasure are not only possible, they are essential to rehabilitation. It has been observed that spinal-cord-injured patients are often more concerned about regaining sexual functioning than about walking again.

not preclude sexual fulfillment. Such fulfillment, whatever form it takes, is integral to our identity as lesbians and gay men and essential to our enjoyment of life.

## Ignorance

"The public has an extremely limited concept of the range of disabilities that exist," says John Ostwalt, director of Disability Consultants. "Epilepsy, kidney disease, muscular dystrophy, mental retardation, diabetes, spinal cord injury, muscular sclerosis, hearing impairment, blindness, cerebral palsy, arthritis, heart disease — this is just a partial listing. Some disabilities are conspicuous, some are inconspicuous."

All of us can realistically expect to be disabled or ill at some point in our lives, as a result of accident, temporary illness, chronic malady or aging. Ostwalt continues, "People do not understand that there is a real continuum of adjustment to disability."

"For one person, losing a lover of 20 years might be more disabling than having a leg amputation. Each person's situation is individual." Ostwalt suggests a gay man's or lesbian's adjustment to disability depends on a number of factors, among them severity, time of onset, reaction of significant others and circumstances (for example, we may react more positively to someone who lost a leg as a result of a gay bashing than we would to a gay Vietnam Vet).

Race and ability to pay affects access to and quality of medial, rehabilitative and support services, and hence adjustment to disability. The rich have more chance of self-sufficiency, the poor a greater likelihood of public institutionalization and family dependence.

There are 70,000 gay men and lesbians with cerebral palsy. One third of this number are under 21. There are 2.7 million gay men and women who suffer from some sort of cardiovascular impairment — hypertension and arteriosclerosis — and a high proportion of these are black lesbians and gay men. One hundred thousand lesbians and gay men are diabetic, and 40 percent of them are not receiving medical attention. Five thousand lesbians and gay men suffer from muscular sclerosis; most of this number are 20 to 40 years old. There are 12,000 gay men and lesbians with spinal cord injury. And the list goes on.

The Council of Exceptional Children estimates that there are about six million school-age children with disabilities serious enough to warrant special attention. That means that there are at least 600,000 gay

**"There are deep connections between illness and being gay. There are bridges that can be made and then there are burdens that we carry."**

boys and lesbian girls who are coping with a physical disability and the development of a positive gay identity.

Such figures are only approximate; it is not accurately known how many within the lesbian and gay community are disabled, suffer from illness or take medication which affects their lives and sexuality.

"Caretakers infantilize the disabled in order to cope with their own fears about disability," theorizes John Ostwalt. "Viewing the disabled as infants brings into high gear all the taboos this society holds about

children and sexuality. Thus the attitude toward the disabled, which is like that held regarding children: you are an asexual being, you have no sexual rights."

Societal programming of "infantilism" has special ramifications for lesbians and gay men. Implicit in the belief that the disabled are abnormal, pathetic and childlike is the idea that healthy adult sexual adjustment may elude their faltering grasp. Thus among health-care providers, social workers, psychologists and the general public, homosexuality is considered a

**"What we need is lesbians."**

result of physical disability.

In a book on sexual adjustment for the spinal cord injured, the author writes, "... [A] male might seek out a homosexual relationship to express his need for love, rather than as a primary sexual preference. Informal reports indicate that some disabled women may prefer female sex partners possibly because other females are more accepting of disability. Needless to say, members of the opposite sex may be capable of filling these needs as well ..."

For disabled gay men and lesbians who are in institutions or who depend on institutions or their family for special services, access to sexual information is restricted; there is virtually no access to gay materials.

We in the gay community may have more understanding of homosexuality but we know very little about disabled members of our own community (even if we ourselves are ill or disabled). In part, this ignorance is caused by warehousing of the disabled. And too, there is little information on the sexuality of disabled lesbians and gay men. Notes Joan Nestle of the Lesbian Herstory Archives, "The only book that we have in the lesbian community that devoted chapters to illness and physically challenged sexuality was Pat Califia's book, *Sapphisty*, and yet that book was trashed as the S-and-M book."

## Terror

*Another part of accessibility is terror. I think people are terrified of ill people and that is the supreme bar to accessibility: if you see the other person as your own vision of mortality.*

— Joan Nestle, a lesbian with an undiagnosed chronic illness

*Part of the terror is, "Oh my God, you're going to end up in a wheelchair someday and, Christ, I'm going to have to take care of you." It may not be that blatant but, boy, is it there, it's there in their eyes. The second part of the terror is "Oh my God, it could happen to me ..."*

— Judith Schwartz, a lesbian with cerebral palsy.

Of all the barriers that exist, perhaps the most pro-



Notes

Compiled by Michael Bronski  
and Jeremy Grainger.

Clases en Espanol

The Central American Education Fund, the non-profit arm of CASA, the **Central American Solidarity Association**, starts another term of Spanish classes the week of December 12. The classes are taught in small groups by native speakers and focus on the cultures and politics of Central America. Classes will be offered at beginning, intermediate and advanced levels. The session lasts for ten weeks. Registration will take place December 5 and 6. For more information call Lupe or Gracia at CAEF, 492-8699.

Angry Movies

The Angry Arts Film Society will be presenting the classic feminist film **Sendaken 8** at the Cambridge YWCA, Central Square Friday through Sunday, December 9 to 11 at 7:30pm. The film portrays the radicalization of a woman historian studying the life of indentured prostitutes in Japan. A \$2.50 donation will be requested.

Word of Mouth for Mothers

**Calamity Jane** and **It's a Good Thing I'm Not Macho** will be performed by Word of Mouth Productions as a benefit for **Aid to Incarcerated Mothers** at the Old Cambridge Baptist Church, 1151 Mass Ave., Cambridge, on December 17 at 8pm. There will be a \$6.00 general admission and a \$10.00 supporter ticket price. Tickets will be available at the Redbook Store and at the door. Call AIM, 423-6886 for more information.

Openhanded

**Lupa Productions**, a not-for-profit theater company which brings together female and male theater artists for the purpose of producing plays about women, is currently beginning its annual fund-raising drive. Founded in 1982, Lupa Productions (under the name "The Girls and Friends") has produced original theater pieces and a feminist production of *Helen* by Euripides. For more info (and where to send money) contact (212) 473-2890.



FELICE  
PICANO

Slashed to Ribbons  
in Defense of Love

AND OTHER STORIES

Picano at Glad Day

Author and publisher **Felice Picano** will read at Glad Day Bookshop at 7:30 PM on Saturday, December 10. Picano will read from his newly released book of short stories, **Slashed to Ribbons in Defense of Love**. Picano is publisher of the Sea Horse Press and copublisher of the Gay Presses of New York. His previous works include *The Lure*, *Late in the Season*, and *An Asian Minor*. Glad Day Bookshop, Boston's lesbian and gay bookstore, is located at 43 Winter St. right across from the Park Street "T" stop. A donation of \$2 is requested for the reading. Refreshments will be served. For more information call 542-0144.

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Out

School Sex

A play focusing on gay relationships in English "public" boarding schools will be performed at Harvard for one night only on Monday December 12. **The Epiphany** is produced by Jennifer Litt and directed by Gerald Chapman. Curtain time is 8 PM. At the Loeb Drama Center, Main Stage, 64 Brattle St. in Cambridge.

Best of All Possible Productions

The Spectator Arts Theater will be presenting a frothy, excellently put-together production of the musical **Candide**. With music by Leonard Bernstein and lyrics by everyone from John La-touche to Stephen Sondheim, *Candide* was originally scripted by Lillian Hellman in the 1956 (flopped) production. This revival features a much gayer book by Hugh Wheeler. Spectator Arts is located at 811 Boylston Street. The production will be playing Thursday to Sunday through December 17. Tickets are \$7.00 or \$5.50 for seniors and students. Call 266-0093 for reservations and more info.

shorts...

**Nude Images in Black and White Photographs** by Gerry T. Hoex. At Somewhere Else, 295 Franklin St., 423-7733 now through the end of December. **We Won't Pay, We Won't Pay** is a hilarious political farce by Italian anarchist playwright Dario Fo. The play is currently featured Thursday, Friday, Saturday nights at 8 PM at the Charlestown Working Theatre through December 17. For info/reservations/directions call 242-3534.

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# Same Queer Pleasures



Allyson Smith

found is negative attitudes and perceptions which prevent the gay physically challenged from maintaining self-esteem, working and finding love, intimacy and sexual fulfillment. Do these attitudes have unconscious origins? After all, physical "deformity" has been equated in our culture with evil. Frankenstein, Richard II and so on are monsters and they remain in our unconscious, in our dreams, as symbols of death and evil. Coupled with such unconscious fears, particularly for partners of the disabled, is the

## good porn for blind

feeling, "Thank God it didn't happen to me" or "I wish he/she would go away." Such sentiments occasion intense guilt and are unacceptable to consciousness. They are repressed.

There is the terror of being disabled and then there is the terror of being near someone who is disabled. Many disabled gay men and women report other gay people are afraid to look at them or appear obviously aware that a disability exists. Consequently, the gay disabled are often not touched, flirted with, propositioned; new clothes, new haircuts remain unnoticed. It is as if they were disembodied instead of disabled.

*If there's a signer at a women's event everyone ends up treating them [deaf lesbians] like social pariahs — smile graciously at them and have them sit in their own little section and have a signer there. It's a constant surprise to me how little interaction there really is between the hearing community and the deaf. ... they really don't get lovers.*

— Judith Schwartz

## Shame

Limbs without muscle tone, scar tissue, amputated arms or legs, a curved spine are all exceptions to the gay and lesbian media image of athletic beauty.

*The first time my lover undressed me I broke down and cried because I thought my body was so grotesque.*

— a spinal cord injured gay man

Feelings of worthlessness and shame are bred by mainstream culture.

*After the accident there were really bad scars, and I kept thinking, "How can I get a job as a waitress now? No one could order food after seeing me."*

— a lesbian after an auto accident

There may be anger at the body and a feeling that one has been betrayed by it. There may be an unrealistic denial of the disability or illness and a demand that the body will function whether it can or not. And, if others show repugnance it is likely this disgust will be internalized toward the physical self.

*When I came out in the 50s I felt like a freak; I believed what the doctors said about queers. When I became ill I felt like a freak again. There are deep connections between illness and being gay. There are bridges that can be made and then there are burdens that we carry.*

— Joan Nestle

The reactions of strangers can be chronically annoying. There are always people who stare or make absurd remarks.

*A lover would say to me, "Doesn't your arm feel funny? It looks funny." And that would really turn me off my lover.*

— Judith Schwartz

Wheelchairs, braces, catheters, crutches, special eyeglasses, hearing aids and every other appliance and device helpful to the disabled is designed for utility, not for beauty; they are passports to self-sufficiency and a new extension of the physical body. But many disabled gays feel they represent an uncrossable barrier between themselves and others. Gay bars have turned away blind gay men when their canes were noticed. Said one disabled man, "Sometimes I feel my chair is a cage and other people walk around it, the way they'd walk around an animal in a cage."

For the gay disabled, there is also the shame of homosexuality.

*Sexuality in our community is a loaded topic, particularly because there are political lines about what's acceptable sexuality. When you add this to the general shame connected with sexuality and desire, when you add to the shame a body that doesn't fit the perceptions of what's acceptable, it's kind of a double whammy.*

— Joan Nestle

For those in institutions, shame about the physical self and about one's sexuality is painfully intense.

*What I remember about the institutions were things like them not coming when I called when I had to go to the bathroom, and I would wet the bed and I would get yelled at and screamed at and shamed in front of the whole ward.*

**"If there is a signer at women's events everyone ends up treating them [deaf lesbians] like social pariahs — smile graciously at them and have them sit in their own little section and have a signer there."**

*... there was such sensual deprivation there. Nobody hugged me, nobody had time to hug me, you couldn't have privacy to masturbate, you couldn't have a special friend — to have a special friend was a very bad thing.*

## Intimacy

Disabled gay men and lesbians meet their lovers the same way others do — they cruise work, school, parties, bars, dances. But there can be barriers to getting close. There may be logistical problems presented by the disability itself. There are the negative attitudes and stereotypes which load social opportunities with emotional landmines.

There are sexual anxieties to be relieved. The gay disabled individual may fear he/she will deprive an

able-bodied partner of a "complete" relationship, or that her/his "performance" will not be adequate, or that he/she will not be able to obtain gratification. Or that he/she will be rejected.

All of us need direct reassurance that we are desired and loved for ourselves and that we have qualities that are attractive to our partners.

*What is most distasteful is whenever I detect a note of "poor, pitiable Judith" or that someone wants to be a caretaker, that someone chose me because all their life they wanted to play nurse. The feeling is of being used.*

— Judith Schwartz

The partners, able-bodied or not, have their own sets of psychic barriers to intimacy. They may fear sexual acts could harm the disabled partner. They may worry about why they are sexually attracted to a disabled individual — they might fear this means they are disturbed in some way or that their motives are questionable. It is sometimes difficult to see reality: gay men and lesbians who are disabled are quite capable of attracting sexual partners because they themselves are sexually attractive.

Communication can demolish fear and make sexual relating easier and more fulfilling. But communication can be affected by disability. For example, facial and eye cues may be altered when a person who cannot see well or is blind does not look directly at us when we speak; if we do not know American Sign Language our ability to communicate with a hearing-impaired person is minimal, etc.

Sometimes communication can feel alien to sexual spontaneity.

*You just want to be a romantic sometimes. You want to believe that you don't have to go through your whole rap or spiel before, that this person's going to adore you no matter what and*

*you're going to have great orgasms no matter what ....*

— Judith Schwartz

But for individuals with hidden disabilities, individuals who are on medication, talking things over beforehand is particularly important.

*My lover has diabetes. We'll make jokes together like, "You think we're going to have an active night tonight? I'll take more or less insulin according to how much we're going to do." And I have to live up to what I've said or she'll have to get up and do push ups, or she could go into a coma.*

— Judith Schwartz

## Exploration

Erotica, fantasies, dreams, games, self-pleasuring, masturbation, sexual devices, sexual lubricants ...

*I can have an orgasm by reading erotica.*

— spinal-cord-injured woman

*There are sexual resources. There have always been lesbians that have used dildoes and vibrators for their sexual pleasure. But I do think that we should suggest their use to people. For instance, for someone who doesn't have good physical dexterity the use of a dildo can be an extension of a hand.*

— Joan Nestle

*Warmth makes my body feel best; I love my shower massage.*

— lesbian with muscular dystrophy

*What we really need is good porno for blind lesbians.*

— a legally blind lesbian

*I like having my lover use a vibrator around my breasts and anus.*

— a spinal-cord-injured gay man

Continued on page 17



Allyson Smith



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# The Second Revolution

## Born in Flames

Produced, directed and edited by Lizzie Borden. With Honey, Adele Bertel, Jeanne Satterfield, Flo Kennedy. Music by The Bloods, Ibis, The Red Crayola.

By Jolanta Benal

It's ten years after the socialist revolution in the U.S. and guess who's still oppressed. Right: women, gays, people of color and the working class. Rape is up and career opportunity, as the Clash said before they sold out, is the one that never knocks — especially not on the doors of women, who are still hooking, housewifing and hairdressing for their livings. So the Women's Army (which has heretofore confined itself to running daycare centers and intimidating rapists by bicycling up to them while blowing whistles) begins the second revolution... Born in Flames.

A small warning may be in order before I start this rave review. *Born in Flames* is not the movie to see if you crave only character development and lush cinematography. The people are stick figures (likable, but stick figures all the same) except for Adele Bertel's sly, funny, right-on D.J. Isabel. And the movie looks like battlefield documentary, grainy and (purposely) unbeautiful.

So why go see *Born in Flames*? For starters, it's the most politically astute piece of work you'll run across all year. It's a truism that straight socialism isn't going to



In this scene from *Born in Flames* Honey broadcasts a radical message over Phoenix Radio.

for one too easily forget) is that the government doesn't like the working classes no matter what color or sex they are. So the white men riot — and the cops beat them up.

**What Borden remembers (which I for one too easily forget) is that the government doesn't like the working classes no matter what color or sex they are.**

bend over backwards for the broads, the queers and the coloreds. It's also a truism that men and whites see women and people of color as threats. So it comes as no surprise that in post-revolutionary hard times white men demonstrate against supposed hiring preferences for women and blacks. What Borden remembers (which I

*Born in Flames* isn't just smart, it's hilarious. Most of the wit is visual: an FBI agent who's chasing down the Women's Army has a coffee cup with "MOM" lettered on the side; two of the feminine careers established in a series of fast cuts are wrapping chickens in plastic and wrapping penises in condoms.

This is also the movie in which Flo Kennedy explains how oppressed people's right to violence resembles the right to pee. (I'm not going to give that one away.) Go hear it for yourselves, or read about it in the latest issue of *Heresies*.)

Finally, if you're tired of "women's music" of the genus 12-string guitar and species "We are one with Nature," you are going to love the tunes in *Born in Flames*. Those of us who live in New York have been pining away ever since the Bloods vanished from the new-wave/no-wave scene over a year ago; bless them, for they appear in this movie. The title track, by the Red Crayolas, is made for revolutionary pogo-ing. And Ibis covers Bob Marley's "No Woman No Cry"; that's reggae with a difference.

Cancel everything and get on line for *Born in Flames*. It'll wake you right up. I promise.

## A Little Help From Mom

We invite readers to submit articles for *Coming Out*, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words, and, if possible, should be typed. Send to *Coming Out*, GCN, 167 Tremont St., 5th Floor, Boston, MA 02111.

By Veneita Porter

Recently someone asked me to describe my "coming out" process. The actual words were "What were your experiences coming out as a black lesbian?" My first reaction was to wince.

Two distinct images come to mind when I hear the phrase "coming out." One is of throngs of eager gay faces marching down Boylston Street on Gay Price day chanting various pro-gay slogans while the rest of the closet cases and other outsiders look on. The other image is of some vague, unidentified gay telling their parents about their gay/lesbian-ness and their parents' less-than-enthusiastic response to the news. Then the scene fades.

I've heard horror stories of the coming-out process: lost jobs, parental rejection and banishment to Queer Island. I can only sympathize and offer some token of support to these bereft individuals, since I feel somewhat removed from the whole process; I don't identify with the term. This could be because somewhere in my race-related categorical mind I identify

this phenomenon with white people. I dutifully chastise myself for being a racist, but the image persists.

My first interaction with gay folks was at a very early age (five

## Coming Out

or so) when Mother and I lived beside two faggots named Vito and Ted. Vito was Italian and Ted was black. My mother allowed me to walk their dogs and spend hours in their kitchen watching them per-

his lover or my mother, who for some unknown reason, felt sorry for him. On one occasion Vito passed out on our couch mumbling and crying something about "faggots, fuckin' faggots." In my relative innocence, I'd asked Mom, "What's a faggot?" After she'd finished tucking him in, she responded, "They are men who love each other." The discussion ended there.

It was only much later in life that I learned that Vito's family had rejected him upon discovering his faggothood. I was confused. Mom had said that it was nothing

**I often hear sweeping statements on black homophobia. My question is how do a bunch of non-black gays know what the situation is anyway?**

form feats of culinary wizardry. Mom never said very much about the relationship of these two men so I, as a small person, never assumed that there was anything inherently different or strange about Vito and Ted. Life probably would have continued in blissful ignorance if it had not been for Vito's occasional late-night drunks. Usually he got plastered and misplaced his keys (or possibly was too drunk to use them) and bellowed obscenities into our shared hallway. He'd pass out and was eventually retrieved by either

but two men loving each other. So why was Vito's family so upset? And could I as a little girl grow up to be a faggot or something analogous? And would I be rejected by my family? It was very confusing.

In those days I only had two sources of enlightenment: Mom and the library. So off to the shelves I went in search of the elusive faggot. Imagine my surprise and dismay when I discovered the card catalogue had no listing for faggot! Perhaps I was not spelling it right; Webster refer-

Continued on page 17



# Pauline Oliveros: Experimental and Feminist

**Pauline Oliveros.** *In concert at the Institute for Contemporary Art, Boston, Saturday, Nov. 18.*

**Accordion and Voice.** *An album by Pauline Oliveros, Lovely Music VR1901. Available from Lovely Communications, Ltd., 325 Spring St., New York, NY 10013.*

By Lisa Orlando

In 1971, at the age of 39, Pauline Oliveros described herself as a "female, lesbian, musician, composer" and her music as "devoted to the elevation and equalization of the feminine along with the masculine principle [and] to uncovering, establishing and encouraging new models to which women and the feminine side of men can relate." She further wrote

deal more constructively, and less self-destructively, with the insanity of our world.

Oliveros' music reveals the amazing potential of the accordion, an instrument most of us associate almost exclusively with the polka. Because it can produce many different tones simultaneously, including drones and melodic lines, it enables a single performer to create the kind of full sound usually reserved for ensembles. Its "breathing" makes it particularly suited to meditational music since for performer and listener alike it reinforces an awareness of one's own breathing. In "Horse Sings From Cloud," one of the pieces on her new al-

**One needn't believe in goddesses to realize that music can affect us emotionally and that certain emotional states enable us to deal more constructively, and less self-destructively, with the insanity of our world.**

that "Sappho, the great Greek poetess, was the archetype of women composers and that the destruction of her work by the early Christians is representative of a movement which eliminated and suppressed all models of women as creators in the arts."

I am always surprised that so few devotees of women's music are aware of Oliveros's work. Although she no longer feels compelled to make the kinds of statements which she says were "terribly important" in the early '70s, she still speaks of the principles of "mothering" and "nourishment" which are so necessary now and which she tries to evoke with her music. She sees music as a "powerful force" which an oppressive society attempts to control for its own ends — her music attempts to heal and empower.

Oliveros, one of the earliest U.S. pioneers in electronic music, has strongly influenced other experimental composers: two of the writers in *Heresies #10: Women and Music* acknowledge her influence. One of them, Beth Anderson, also describes her own disappointments with the women's community — that "people I felt close to politically would not necessarily support my aesthetic output," i.e. experimental music. This may have some bearing on Oliveros's lack of popularity. However, much of her work, like the two pieces on *Accordion and Voice*, should interest "spiritual" feminists at least: Oliveros was one of the earliest contemporary explorers of music as a tool for healing and meditation and she has sustained these explorations for over a decade. But she herself is not surprised that she is so unknown in the women's community. Although she has not purposefully avoided popularity, she firmly believes that "stardom and competition are anti-feminist" and that therefore "most of what goes on in 'women's music' has nothing to do with me."

As suspicious as I am of "spirituality," I find Oliveros' work incredibly appealing, rooted as it is in Zen rather than in goddess worship, hegemonic in lesbian and gay spiritual circles, which I find as appalling as any other form of worship. One needn't believe in goddesses to realize that music can affect us emotionally and that certain emotional states enable us to

bum, Oliveros sings and plays long sustained tones, creating a feeling of remarkable unity of voice and instrument. This piece is the latest in a series of Sonic Meditations which she began composing and performing in the late '60s; many of the early Meditations were created for a women's ensemble and were designed so that they could be performed by "non-musicians." The other piece on the album, "Rattlesnake Mountain," which Oliveros also performed at the I.C.A. concert, uses both sustained and melodic accordion tones in a lovely evocation of the mountain which overlooks her cabin outside Woodstock, New York.

The other pieces she performed used dissonances and unexpected sounds usually not considered meditative. Strangely enough, I found these pieces even more powerful. It's difficult to describe the feeling they evoked in me: a highly energized, almost explosive, trance-like joy. Oliveros describes "The Receptive," which evolved in collaboration with dancer Deborah Hay, as "a process beginning from emptiness then listening and performing simultaneously" so that the piece is never quite the same in any two performances. "The Seventh Mansion: From the Interior Castle" is dedicated to Linda Montano, a performance artist whose work is informed by her childhood desire to be a saint — its epigraph is a quote from Saint Theresa. Here Oliveros uses amplification and effects pedals to enhance and augment the sound of the accordion. Performing barefoot, as usual, she controls the pedals with her toes, creating a wonderful visual juxtaposition of modern technology with the Zen simplicity of her performance style.

One problem marred the concert — the I.C.A., in a move I can most kindly describe as shortsighted, has built a restaurant over the wonderful small theater, which houses most of their performances. This renders the space almost useless for quiet performances like Oliveros'. It is a tribute to her power that I, normally hypersensitive to noise and easily distracted, was able to ignore the banging and crashing upstairs enough to be profoundly moved by her music.

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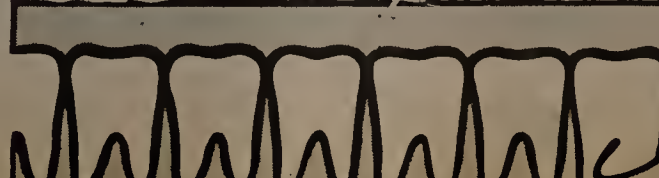
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*In Boston, the hepatitis B screening and vaccine is available from the Fenway Community Health Center, which maintains a fund to provide grants and loans to those who cannot afford the vaccine. For more information, or to make a contribution to the fund, call the Fenway Community Health Center at (617) 267-7573.*

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## Victimizers

*Continued from page 7*

desk and booked on indecent liberties with a child. The kids were taken to Parkland Hospital, without their parents knowing where they were and forced to submit to anal inspections and, in Nancy's case, a vaginal also.

Much, much later, I learned that the results of these exams showed Nancy to have an intact hymen and no signs of any sort of sex from the anal inspections on either her or the boys. (Of course, I knew it all along.)

The kids were returned to their homes by the police. Although Roy was my legal foster child, he was allowed to stay with his mom and Nancy rather than taken to detention.

I was booked into city jail and thrown into a holding pen with about 20 men. When they shoved me in, the jailer made the comment "here's a baby-raper for you" to the others.

I remained in that cell until about 6 that night. All I had on was a pair of jeans since they wouldn't allow me to finish dressing before I was taken in. Although I fought, I was sodomized three times that day and forced to perform fellatio on several others. When several men are holding you down and there's a sharpened spoon at your throat, you are virtually defenseless.

Shortly after 6, I was transported to Dallas County Jail. All through this process, I was verbally abused by every officer that I saw. My hands were cuffed behind my back again, so tightly that they grew numb. It was well after 9 before I was at last shoved into a tank in County Jail. This tank was for sex offenders only, so, although I was propositioned many times over the next three months, I was not attacked again. One prime reason for this was the appearance the next day of Roy, his mom Barbara, and Nancy to visit. Since visits were conducted through a small glass window over a grill set right in the tank wall, the others in the tank could readily hear our conversation.

Needless to say, Barbara was furious — not at me, but at the police. She came twice a week to see me the first four weeks, then once a week the next two months. Through her, I was appalled to learn what tactics the police would stoop to.

She told me that Dennis and Charles had recanted their "confessions" of sexual activities that they had been forced to admit to before they were allowed to go home. It seems that after the hospital, Roy and Nancy were placed in one car and Dennis and Charles in the other. The two boys were both slightly "backward" and easily intimidated when separated from Roy and Nancy. They confessed to reciprocal fellatio and anal sex.

Once they were taken home and were in the security of their home and parents, they told their mom and dad that they "confessed" because the policeman said if they didn't he would keep them at the detention center (that's where he took them after the hospital). They readily admitted sleeping with me and cuddling and this was totally acceptable to mom and dad because they had known of it from the first time the boys had stayed with Roy! Remember, nudity was the norm for this family.

The detective came back to see them the next day to take "additional statements." The boys dad refused him access to the boys because when they saw him drive up, they burst into tears and hid in their room. Their dad eventually, several days later, had to run the detective off with a shotgun. It seems that since he couldn't see the boys at home, he simply went to their school. He used no discre-

tion and all the teachers were aware of his business and soon most of the students were also. The boys were coming home in tears after the jeering of their peers and even a couple of fights. This family finally moved across town and kept the kids home the last few weeks of school.

Barbara had her share also since the detective would not take the kids' word that no sexual acts had occurred. He pressed her constantly, took Roy back into custody for a week and threatened to take Nancy.

By this time, I'd been appointed an attorney. His field was not criminal law. Through another man in my tank, I learned that my lawyer had a reputation for being an attorney only on the record, especially in molestation cases.

**Were these parents angry with me? Were the kids? Who hurt them, me or the cops? Who made something dirty out of honest love and affection? Who taught these kids that being free and open in expressing their natural needs and desire for touching and hugging was something that was "bad?"**

I took my last \$1000 from the bank and hired a private detective. He talked with the kids, talked with their parents, recorded their true statements and gave it all to my attorney. He also had a "friend" in the detective division that was made aware of the other detective's tactics and through this avenue got the man cooled down.

My lawyer sat on the tapes and depositions until court time. He asked me to cop to 10 years on each count to run consecutively. [Prisoner Project Note: This means he was asked to 'plea bargain' (plead guilty to a lesser charge so there's no need for a trial.) Multiple sentences can be administered consecutively or concurrently.] When I blew up (I was aware of the tapes) he finally arrived at an offer of two years. My alternative, he said, was to stand trial and that as my attorney he would not subject the kids to any cross examination at all, but would allow the DA to ask if they had told the detective there had been sex. He said the boys would tell the truth — that they had told the detective — but that he would not cross-examine them in order to bring out the circumstances or the denial. This man told me that he felt I was guilty! This was my defense attorney? I asked by letter to the judge for a new attorney and was denied.



Barbara told me the police had ransacked my apartment the day after my arrest and left the door unlocked. By the time she learned this, everything I had was gone.

My car was impounded as abandoned. The lawyer told me eventually that he could and would get probation for two years if I'd plead guilty. I talked it over with Barbara and she said Charles and

Dennis were absolutely terrified of having to deal with the DA or any police. To make a long story short, I agreed to the two years. Only after I actually said guilty did I learn that the judge had denied probation and my two years was to be spent in Texas Department of Corrections!

Off I went to Huntsville. The staff there gave me a hard time verbally and although I wasn't touched, I was forced into many indignities and great humiliation — like singling me out in the chow line and very loudly asking me was "little boy dick better than little boy ass," and many other comments along these lines.

I served a total of 14 months (including jail time) and was released May 31, 1979. I located in Orange, Texas, just to stay away



from Dallas and the cops there. With my second pay check, I did go back to see Barbara. When I knocked on her door, Roy answered it, hugged me as hard as he could, then ran to get Barbara. After all the emotional part was over, she and I were talking and Roy disappeared. When he returned, he was dragging a suitcase and announced to all the he was going with me when I left. Know what? He did! He stayed the rest of the summer with me and returned to Dallas to go to school. While he was with me we went back to Dallas to go to 'Six Flags Over Texas' Amusement Park (the largest in Texas). Barbara, Nancy, Roy, Charles, Dennis, their mom and dad and I had a very good time.

Were these parents angry with me? Were the kids? Who hurt them, me or the cops? Who made something dirty out of honest love and affection? Who taught these kids that being free and open in expressing their natural needs and desires for touching and hugging was something that was "bad?" Who subjected them to ridicule and scorn? Charles and Dennis both had to have psychological help after this before they would even allow their own parents to hug them. They suffered the indignity, as did Roy, of being branded "queer" by their peers. They cried when children they had played with were refused permission to play with them any more. Their parents were even subjected to scrutiny for allowing the boys to be at my home in the first place. Barbara lost a job over it. Nancy was termed a whore and quit school entirely to avoid the resulting harassment.

I left Texas in November of that year. Barbara had married in October and they moved to Seattle.

*Continued on page 17*



## Victimizers

Continued from page 16

Roy cried and wanted to stay with me. We seriously considered it, Barbara and I, but felt it better that he go with her.

Me? I was very lonely, of course, but very humbled and

separate ways. But you know, I feel that I gained a lot from it all. I know Roy did. His natural belief that spontaneous shows of affection were normal was only strengthened by his mother and by his own conviction that neither he, nor I, had done anything wrong. Sex? I don't know. Certainly there

was capable — but I never was aware of him doing so in my presence. Roy did confide to me that after the cops had made him aware of such acts, he had tried it with an 18 year old. He wasn't impressed.

They wrote to me for a few months, then we drifted apart. I often dream and remember those days — and nights — when I felt the trust and love from these boys when they snuggled up close and sleepily murmured "I love you." Boy lover? Yes, I am, and I'm proud to be one.

Mike, this story is 100% true and can be verified through public records in Dallas County and through the detective's files (the private one, not the police).

Forgive me for being so long-winded, but I'm not that good a writer and tend to ramble a lot. I realize that the "bad" parts (in city jail) were treated lightly, but I'd much rather forget that. You can print it if you wish, or throw it away. I'll close for now. Love, Jay.

Me? I was very lonely, of course, but very humbled and proud that I had had the honor to know and love — and *be loved* by — all these people. We had all shared a very traumatic experience and we each suffered in our separate ways. But you know, I feel that I gained a lot from it all. I know Roy did. His natural belief that spontaneous shows of affection were normal was only strengthened by his mother and by his own conviction that neither he, nor I had done anything wrong.

proud that I had had the honor to know and love — and *be loved* by — all these people. We had all shared a very traumatic experience and we each suffered in our

was no overt, physical sexual act — erection, ejaculation, etc. — on my part, and at 10, Roy and Dennis were a shade too immature to ejaculate. I suspect the Charles

## Different Abilities

Continued from page 11



Allyson Smith

Dee was legally blind. We used to go to foreign films together and I'd whisper the subtitles — she couldn't read them — in her ear, with an occasional "I want to suck your pussy" thrown in at appropriate moments. Then we'd go home and screw for hours.

— anonymous

## Pleasure

There are questions. "How can I be a good lover when I feel so tired?" "How can I keep an erection longer?" "What's the point of having sex if I can't have an orgasm?" "How can I get my partner to try something different?"

Sexual problems which arise from sensory and motor changes, spasticity, pain, bowel and bladder incontinence, fatigue or side effects of medication can be eliminated or managed with proper

## Coming Out

Continued from page 14

red me to bits of burning wood and lines of Shakespeare and finally, somewhere at the very bottom in small print, I read: "slang — referring to male homosexuals." For several weeks I was to be found either in the library or in my room reading (with dictionary in hand) everything my local library had to say about the male homosexual. It scared me shitless. Everything was written by social workers (whom I didn't trust), prison officials (forget it!) or psychiatrists, three groups with whom I had had nothing but bad experiences. They were all telling me that "male homosexuals were social deviants" or men whose mothers were "bad" or "overdomineering." They made the whole subject quite sordid in the way only detached case studies of people can do. The end result was my feeling very protective of Vito

and Ted (a fag hag even then) and determined to find the other end of this complicated knot.

For me the "process" had begun. I had begun the exploration of the alternative but this could never have been possible if I had been censored by my mom. I'm not saying that I wouldn't have checked the situation out but perhaps I would have delayed my investigation.

It's also interesting that in spite of some pretty rude prejudices, when it came down to individual people she reacted from the heart. This continued to be true for the rest of her life. There were definitely lovers of mine that she didn't dig at all. I have the feeling the same would have been true if I had been well-endowed and marriageable. The opposite being true, there were several girlfriends who had an actively loving relationship with Mom. Can you imagine? You get in a fight with your own mom

able to everyone including those in institutional settings.

But perhaps the best, most complete answer lies in renegotiating our relationship to our own bodies. We have taken too many of the norms which accompany compulsory heterosexuality into our new lives as lesbians and gay men. We need to rid ourselves of those ideas of propriety, performance, and sexual attractiveness which have limited our enjoyment of sex.

Queer pleasures ought to be fun. They ought to make us feel good about ourselves and our bodies.

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Special thanks to Judith Schwartz, Joan Nestle and the many other ill or disabled men and women who shared their thoughts with me on this important topic.

and she brings up the fact that X visits her more often than you do? Damn, how embarrassing!

Mom was often quite pissed off at me for weeks after I'd broken off with a lover she was fond of. It didn't stop her from asking stupid questions about lesbians. I usually reacted in daughterly disgust and proceeded either to break it down to her or get her a book on the subject. She'd still latch on to any male name that strayed into my conversation but her interest was short lived. I still don't quite understand how it became safe to be queer as I grew up but I understand now that a large part of the "process" was relieved of anxiety because of my mom's attitude.

I quite often hear sweeping statements on black homophobia. My question is how do a bunch of non-black gays know what the situation is anyway? But then I'm very fresh. I get that from Mom too.

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GCN Office Manager (Mike) needs some help with a few projects. One is doing a headline index of past articles in GCN. The other is setting up some metal shelving for our archives of past issues of other gay publications. If you can help with either, please call Mike at 426-4469. Thank you.

### BOSTON GAY HISTORY

We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5¢ all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

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### THERAPY GROUP FOR MEN

Therapy group for men forming in Cambridge. Focus is on affirming ourselves as men and learning healthier ways of relating to men. If interested call Jim O'Brien at 576-2114. (19)

**ASTROLOGY:** Charts interpreted by experienced Astrologer. Birth Charts. Progressions. Comparisons. Reasonable. Unique and cherished gifts! Need birthdate, time and place. For more info: D Erickson, Box 49, Stoneham, MA 02180 (21)



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I'm a 26 year old lesbian and I'm very proud of my lifestyle and it would be nice to hear from others who feel the same way. My day to day attitude is positive and I'd like to share my thoughts and feelings with others. Thank you for your care and concern involving gays and lesbians that are incarcerated. M. Kathleen HUMPHREYS, 16753 Harmon East, Marysville OH 43040.

Female prisoner down but not out and wishes to write anyone who'd like to. Daphne SMITH, W-17746, LB-305L, Frontera CA 91720.



## GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

I would like some correspondence with people on the inside (if your prison permits it) as well as the outside. I'm a lesbian female, 20 years old and my most outstanding features are my pierced unmentionable and my eyes. I am an American Indian with Irish and French descent. Mary F. MILLER, 17750 MCU 131-B, Frontera CA 91720.

I'm not only the only dyke, but also the only Indian in this place and would love to hear from some folks out there, especially Indians. Sarah GIBSON, 34481, PO Box 160, Lansing KS 66043.

Attractive, intelligent lady is down and would like to correspond with someone out there. Race is no problem. Leslie D. ROSS, W-17755, LB-Rm 355, Frontera CA 91720.

### TVs, TSs, and admirers

If you are a TV, TS or an admirer you know how hard it is to meet others. Join the U.S. TV-TS Contact Service, 1017B, East Pike St., Seattle WA 98122.

Incarcerated pedophile (the '76 LA boy scout cases) suing for psychotherapy while case is being litigated. seeking correspondence with professional knowledge of the situation Ray T. WOODALL, 2800 Gravier St., New Orleans, LA 70119.

GM 30 years young. Leo, would like to hear from anyone wishing a new friend. Am intelligent, fun loving and serious person. Write soon Michael Dee MANN 085275, PO Box 58, Lowell FL 32663

I'm in prison because I had a boyfriend that was under the age of 18. I would like to find others to write to. Also could I please start getting your paper too. Thank you. John TEMMON, 103674, PO Box 548, Lexington OK 73051

## Prisoners Seeking Friends

NOTE TO PRISONERS: SINCE WE HAVE ONLY A LIMITED NUMBER OF PAPERS TO SEND OUT TO PRISONERS, PLEASE DON'T ASK FOR A COPY FOR YOURSELF IF YOU CAN READ ONE THAT SOMEONE ELSE THERE IS GETTING. THANKS!



## STOP RAPE!

I have all kinds of fantasy. I'd like for a bi-female to strap a dildo on and tie me to the bed and get some real dig in my ass. I also like for her to spank my ass while she's fucking me and I want to be a slave for two bi-women. Anything they demand I'll do it. I love S&M. I'd like to hear from someone out there. Joe McQueen, 94622, Camp J Gator 2-R-7, Angola LA 70712.

It's been a few years since you've heard from me. Your paper printed a few pieces by me in the 70s and has helped me do my time. I have some heavy duty poetry about the perils of drug use if you'd like to see it. I'd appreciate getting my name in your prisoners seeking friends space. Thanks. Milton MILBURN, 332921, Ellis Unit, Huntsville TX 77348.

### PRISON ARTISTS!!!

We need graphics! About the width of the columns in this section and done in black ink on white paper. Things that could illustrate the kinds of pieces in the "Freedom's Just" space that runs now and then, and things for this penpal space. Don't send anything you want sent back (we just don't have money for postage), and we can't promise to put everything we get in immediately, but we'd like to have this space illustrated by prisoners themselves so don't be bashful. Get out your pens and draw out those feelings and thoughts and let us see them. Thanks.

I am at a prison where gays are not only not recognized as human, but also are not allowed jobs (so they can get some spending money. There are many of us gays in here and letters from gay folks on the outside sure would be welcome. Please write me (gay name: "Alice") at: William HALEY, 272922, PO Box 1000, Steilacoom WA 98388.

I feel we should all be treated the same, women, gays and lesbians. But laws in this country are behind the time and suffering is everywhere and unemployment is too high. Please add me to your penpal list. Thank you. Gary RILEY, 34689, Box 900, Jefferson City, MO 65102.

I'd like to correspond with someone who is going to be truthful and is heavy into the gay life. I will write at all times. Larry WALTHAL, 153-128, PO Box 45699, Lucasville OH 45699.

I need someone like myself to share my thoughts with. I'm black and gay and would be grateful if you could find me someone to write. I know somebody wants to talk to me. Vernon PAIGE, Box 607, Carson City, NV 89701.

Well-educated and looking for very open and broad minded correspondence. I have brown hair and a muscular build. Donald FLOCK, 205732, Box 316, Ft Madison IA 52627.

Prisoners getting books from GCN might like to send a note of thanks (if you have the extra postage; don't worry about it if you don't) to Fred Welch, P.O. Box 447, Palo Alto, CA 94302. He's been sending us a lot of stamps to send out books with.



### WRITING PRISONERS

Most prisoners do not have the opportunity to earn money, especially the gay ones who may be in protective custody (isolation) and without all the "privileges" of the general population (inside), so they may not have money for postage and paper, for example, or not enough to write immediately to everyone if they get a lot of responses; that is, do not think not getting a response necessarily means a lack of interest. Sometimes it's just a lack of resources.

### BOOKS!

If you have some paperback books you would like to send to a particular prisoner, or to prisoners in general, you can send it to GCN and we'll forward them under "cover" of "GCN Publications", giving them a much better chance of getting in (though still not certain.)

To be lonely is hard on people no matter where they are, but it is especially hard behind walls in a small space. Did you know you may help a lonely person with just a little time and about 24¢ a week (for a stamp and envelope)? And this would really brighten up someone's day (yours too). Stop and put your feet in our shoes. Wouldn't you like to hear from on the outside if you were here? Who knows where a little friendship might take you. Alvin HUMMEL, 021558, Box 316, Ft Madison IA 52627.





# Provoke.

**This holiday season, provoke somebody you love with a gift subscription to *Gay Community News*.**

***GayCommunityNews* will inform your friends about news and events important to lesbians and gay men everywhere in this country. GCN will educate your parents about your community and your life. GCN will anger some of your neighbors by covering issues they'd rather not think about. GCN will provoke your lover to take action. It will amuse your sister (Ha!), it will stimulate discussion and debate in your crowd. GCN might bore your brother, but probably not. GCN can change the lives of the people you care about and inspire them to think about gay liberation and to get involved.**

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